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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXI

Jackson, Miss., April 6, 1939

NEW SERIES
VOLUME XLII No. 14

Who's Who and What's What

The Spring meeting of the Attala County Association has been postponed to April 30.

Pastor A. A. Kitchings says the Benton Church is rejoicing over the revival led by State Evangelist E. D. Estes. There were eight additions, six of them by baptism. There were 2792 chapters in the Bible read during the meeting.

Pastor Allgood reports that Mt. Zion Church in Lincoln County has a Sunday school that in four months has grown from an enrollment of 126 to 293. The church last year adopted the storehouse plan for taking care of the tithe of the income of the members. This is a country church that has preaching every Sunday.

The editor had the privilege Sunday of attending the afternoon session of Rankin County B. T. U. associational meeting at Hickory Ridge. Dr. R. B. Gunter preached in the morning. Secretary Auber J. Wilds and Mr. Earl Clark were the instructors. We spoke on "Being perfected for ministering." There was a good attendance and serious interest.

Rev. Hollis Benson brought in a list of 35 new subscriptions from New Hope Church near Mt. Olive. He preaches to only ten churches and he proposes to put the Baptist Record into all of them. He says it is easier to preach to people when they read the Record, and they are glad to help in doing the Lord's work. He is a young man but he has made a good beginning in the work of the ministry.

Northwest Mississippi Baptist Pastors' Conference meets at Hernando April 11. Devotional and song service by H. J. Rushing; Preparation for Revival by E. C. Horton; Organizing for Year-round Evangelism by H. L. Martin; Light on Difficult Scriptures, General Discussion; Rom. I by A. T. Cinnamon; General Discussion; Romans II by W. E. Lee.

Our people have learned through the daily papers of the action taken by the Southern Association of Colleges and Secondary Schools with reference to Blue Mountain College and Mississippi Woman's College. The star was removed from the name of Blue Mountain College, which means that while heretofore its standardization was qualified, the college is now recognized as complying with the requirements for standardization. We congratulate President Lowrey and his fine faculty and board of trustees. The Woman's College has been on probation for two or three years, because it was lacking in some requirements for standardization and it was hoped these might be met by this time. They have not as yet been complied with, and the college was removed from the standard list. We suppose this will require some adjustments, and it is a matter for the trustees to handle. We hope they may have some plan formed and announcements to make shortly.

Dr. and Mrs. D. G. Whittinghill have served forty years as missionaries in Italy and will retire in April, returning to America.

Dr. and Mrs. Everett Gill, missionaries of the Southern Baptist Convention in Budapest will spend the summer in America.

Rev. J. A. McIver becomes district missionary in Texas, succeeding Rev. W. A. Hancock who recently passed away.

On what day of the week would you like for Jesus to come back? If he should come on Sunday, how would that suit you? If he should come at eleven o'clock on Sunday or at 7:30 Sunday evening, would he find a majority of the church members present. And in the afternoon? Would he find you joy riding? or playing golf? He's coming. And it behoves us to be ready, and not to be anywhere or doing anything which would embarrass us.

Our people in Mississippi were last week shocked as they have not been by any tragedy for a long time. A span of concrete over a creek near Vicksburg on Highway 80 was washed away by swollen waters, and more than a dozen people driving along the highway were precipitated into the creek and drowned. It happened at night when there was a heavy rain and the danger could not be seen until it was too late for cars to be stopped.

Who's crazy? The one who pulls off a publicity stunt, or the rest of us who gasp and read all about it in the newspapers? Perhaps both. Here's a young woman who harks back to the period of barbarism, hearkening to the call of the wild, and disappears from home and makes a night journey through perilous conditions. It is spread over front pages in newspapers and we all buy the papers to see what has become of her. "Lunatic fringe"? No, we are in the center of it, this crazy world.

The secular papers report trouble at Mercer University, a Baptist school in Georgia. All has not been going well there for some time in the opinion of conservative or orthodox Baptists. Recently a group of ministerial students rose up in protest against the modernistic tendencies of the faculty for Bible instruction. It is said that other students passed resolutions condemning this protest of the ministerial students. The matter was brought to the attention of the trustees and of the president of the university, and a quietus seems to have been put upon the agitation for a while. But if this is a mere whitewash it is not apt to be a permanent settlement. We are informed that Dr. W. A. Keel who is a graduate of Mississippi College and a member of the Mercer faculty has resigned and will go to Carson and Newman College in Tennessee. Dr. Keel may be relied on to adhere to the old Baptist faith. Recently we saw a "definition of inspiration" made by Dr. K. B. Tupper, published in the Christian Index. Dr. Tupper is a member of the Mercer faculty, but his "definition" was anything but satisfactory to those who believe that the Bible is the word of God.

Evangelist B. W. Walker who recently closed a good meeting at Hollandale is now in a meeting at Rolling Fork.

Hon. Wm. D. Upshaw has been helping in the simultaneous revival campaign in Miami, Fla. He was just before this in two gracious meetings in two other cities in Florida.

Miss Dorothy Mayer a native of Tennessee, a graduate of Blue Mountain and now a second year student in the W. M. U. Training School, feels that the Lord has called her to work among Jews.

In his four years pastorate at Union Rev. M. A. Davis has baptized 74. The Royal Ambassadors were organized, a W. M. U. circle added, Sunday school standardized, Vacation Bible school held, indebtedness reduced by over \$5,000, the Baptist Record put into every home, and large attendance at all the services.

Dr. John L. Slaughter, First Baptist Church, Birmingham, Alabama, will this year preach the missionary sermon at the Baptist Bible Institute and give the address to the graduating class. Dr. E. D. Elliott, a graduate of B. B. I. and pastor at Hammond, Louisiana, will deliver the alumni address. Dr. Elliott is from Scotland and is author of the book "From the Burn to the Bayou." There are 26 in the graduating class. The dates are May 1 and 2.—W. W. Hamilton, President.

There was great joy among the people of Clear Branch Church in Rankin County last Sunday night. Rev. W. S. Landrum has been pastor here for nine years. On Sunday night his youngest son, John Wade Landrum preached his first sermon here in his father's pulpit. He has been living in Vicksburg, is married, and recently surrendered to preach. He gives up his work in order to make thorough preparation for the work of the ministry. His father and mother and wife were in the congregation. His subject was "The Heavenly Home." We rejoice with those who do rejoice.

Brother N. B. Saucier expresses sincere sympathy with Rev. R. E. Breland on account of his enforced absence from his churches, caused by sickness. He says that the people in all these churches are devoted to Pastor Breland. Brother Saucier is carrying on the work and finding great joy in it. The last of March a B. T. U. study course was conducted at Tillatoba. There were eight Seniors, eleven Intermediates and six Juniors who took the examinations. A B. T. U. has been organized at Coffeeville and a study course for Intermediates at Elliott where Dr. C. S. Thomas is pastor, who is greatly beloved and the people are responding to his leadership.

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MEMBERS OF CALvary CHURCH: The Board of Deacons has made it possible for every member of Calvary Church to receive the Baptist Record each week in order to become informed Baptists. Your pastor is happy to know you are going to have the joy of reading this splendid paper. May your lives be enriched and your hearts enlarged as you place this great paper on your weekly reading list.—H. M. King, Pastor.

Circulation This Week 17,040

THANKS FOLKS—A. L. Goodrich, Circulation Mgr.

Sparks and Splinters

Chaperoned by members of the faculty, a large group of Mississippi Woman's College girls visited Bellingrath Gardens near Mobile and many points on the coast. They had a picnic.

Mr. Jno. L. Bass, a layman of Oklahoma City is publishing a booklet with the title "A Socio-Economic Analysis of Southern Baptist State-wide Church Periodicals." Many of us will be genuinely interested in it.

Mennonites in Pennsylvania and Ohio refuse money from the government to compensate them for farm products which they are forbidden to raise. They are thrifty, prosperous people who help others but refuse to be helped.

Dr. S. H. Jones, pastor of First Church, Brookhaven, is concluding this week a meeting in which he is himself preaching and brother Lowell Quin of the Fort Worth Seminary is in charge of the singing.

Bay Springs Baptist Church, Jasper County, has 197 enrolled in Sunday school, 151 were present last Sunday. Striving toward 200 enrollment. Sunday school recently purchased new song books for church.—Ossie M. Sumrall, Sec.

Dr. Clarence McCartney, Presbyterian minister says in the Christian Century: "I do not believe that Satan is in the least troubled by the fact that in some community a Presbyterian, a Methodist and a Baptist church unite as one congregation."

The church at Terry has called Rev. Carey Cox of Lawrenceburg, Ky. He is an alumnus of Mississippi College and was for a while pastor at Brooksville. We hope the church at Terry secures his services, for he is one of our most promising young preachers.

Sunday, March 26th, Calvary Church, Tupelo, had her usual weekly experience in receiving new members. But this Sunday, the experience was most unusual in that a Jew, a man beyond 30 years of age came, accepting Christ as his Savior. He will receive baptism next Sunday, April 2, 1939.—Ora Slocum, Sec.

The editor had the pleasure of attending the second day's session of the Southwest Mississippi Evangelistic Conference at Brookhaven. The spirit of the meeting and the addresses were stimulating. This group contains some of the most thoughtful and studious men and faithful pastors in the state.

Evangelist Otis Perry helped Pastor D. W. Moulder in a meeting at Pine Grove, Simpson County, beginning March 4, lasting eight days. The church learned that a meeting can be a success in March. Great crowds attended at night, more than could be seated. Many re-dedicated their lives to the Lord. Fifteen were baptized including two brothers over 40 years old.

The outlook for repeal of a constitutional provision which forbids willing any property to a religious cause seems now more hopeful than ever. Lawyers as a class, because of their conservatism have opposed such a change. But now the chief advocates of the change are lawyers in the state who are interested in Christian education which is the chief sufferer. Mississippi is the only political unit on earth that has a constitution prohibiting the bequeathing of property or money to a religious institution. A man without any known heirs or relatives on earth who owns a million dollars could not will one cent of it to the Baptist Orphanage, or Hospital or any mission cause. It is probable that our people will be given an opportunity in November to vote on changing this constitutional provision. To make any such change it is necessary for over half of the people who vote in that election to vote for the change. If a man votes for any candidate for office at that time, and does not vote on the question of changing the constitution, his vote is counted as against the change. Every man who believes in freedom should vote for the change.

The Hazlehurst Church Messenger celebrated its ninth birthday. It is exceedingly readable and informative.

First Church, Meridian, has called Dr. Norman W. Cox of Huntington, W. Va., as pastor. We have not heard his answer. Dr. Cox was for several years pastor at Meridian, going from there to Mobile and then to West Virginia. Our people in Mississippi would welcome him back to the state. He is a preacher of unusual ability and a pastor who keeps the work going in good condition.

In the four years of his pastorate at Pineville, La., Dr. A. E. Prince has welcomed 1304 new members, and all departments of the church work have made fine progress. He goes to West Monroe Church which is fourth in size of membership among the churches of Louisiana, with a membership of 2230, and one of the best church buildings in the state. He is closer to Mississippi and we hope to see him on this side of the river.

The Scribblers Club of Blue Mountain had Dr. C. S. Pendleton of Peabody College as guest speaker March 28. Prizes were awarded Miss Alienne Akers of Duncan, Oklahoma, for short story; Miss Elizabeth Majors of Ripley, Tenn., for poetry; Miss Olivia Burnett of Booneville for essay; and Miss Lucy West of West Point for Christian Education essay. The winners will represent Blue Mountain at the Southern Literary Festival in Jackson April 21.

"It is the conclusion of the administration after more than two years' experience that the brewers of malt beverages should be placed under permits and regulated in the same manner as distillers of spirits. It is a scientific fact that malt beverages as generally understood in the United States are alcoholic beverages. . . . It is further true in the opinion of the administration that the social aspects of the beer and ale industry demand as much regulation as do distilled spirits and wine."—W. S. Alexander, Federal Alcohol Administrator.

Baptists and some others who opposed the federal government including the churches and their employes in the social security plan, seem to have won their case as we are now told that the congressional committee in charge of this matter has voted to exclude them. Now that we have told Congress we do not wish its help and its control in our churches, what are we going to do to make provision for our disabled preachers? We have allowed lodges to do charity work that our churches ought to do. Now let us see to it that we do not by our indifference invite the government to undertake what we fail to do.

The Catchings Baptist Church, with brother E. Y. Soileau as pastor reports the first and only Brotherhood in the Deer Creek Association. This organization was perfected on February 19th with an enrollment of fourteen. The following officers were elected: President, L. V. McDowell, Sr., vice-president, Rev. Tom Miller, membership chairman, Clyde Diamond. The programs are interesting, instructive and inspirational. These brethren are not slothful about business, but have doubled their enrollment since the organization and being eager to work and do something worthwhile, are sponsoring the Boy Scout Troop of this community.

If anybody has any lingering doubts as to the need of a revival, the reading of the daily papers ought to forever banish these doubts. We have just read in a daily paper the announcement of a meeting to be held Sunday at Cleveland at Delta State Teachers College for the purpose of advertising the Delta. And the chairman of the committee appears to be Lt. Gov. J. B. Snider. How far can men go in outraging the religious convictions of our people by selecting Sunday as the day for business conventions and shows? That a state officer should be a leader in this sort of thing is a tragedy. Recently students of the University of Mississippi staged a Sunday show in Memphis; and a commercial organization had a public dance at a hotel in Memphis. We need an Elijah, a John the Baptist, a John Knox all in one for a great revival of righteousness to save our nation.

Now what do you think of that? When the triple crown was put on the head of the new pope of Rome, these words were used: "Receive the tiara adorned with three crowns and know that thou art father of princes and kings, ruler of the world, vicar of our Savior Jesus Christ." The whole democratic world would get hopping mad if those words were said of Hitler or Mussolini. The reason it does not in the case of the pope is that we don't take the words seriously. We think of them as merely wishful thinking or the expressions of a disordered mind. And yet the President of the United States sends an official messenger to Rome to take part in such a ceremony!

Evangelist Selsus E. Tull closed a great revival on March 26th with the First Baptist Church of Shawnee, Oklahoma, where Dr. Chesterfield Turner is the honored and beloved pastor. There were 67 additions to the church, more than 50 of them for baptism. Shawnee is the home of the Oklahoma Baptist University, and the great First Church of Shawnee is the church which called Dr. J. B. Lawrence from the state secretaryship of Mississippi. Dr. Tull went immediately from Shawnee to the Grandview Baptist Church of Nashville, Tennessee. On the 9th of April, he will begin a revival with the Gordon Street Baptist Church of Atlanta, Ga., of which Dr. Thomas F. Harvey, formerly of Hattiesburg is the pastor.

The Leland Baptist Church had one of its most successful enlargement campaigns on March 19-24. The enrollment reached 175 and there was an average attendance of 135. A census was taken and a list of possibilities for each class given to the teachers of the Sunday school. On Monday night a demonstration was given on the "Right and Wrong Way to Visit." The theme of "Growth in the Sunday School" was carried out throughout the week of training and enlargement. The inspirational addresses on Growth through Visitation, through Soul Winning and through Trained Leadership were given by Rev. N. G. Hickman of Indianola, Rev. J. B. Flowers of Moorehead, Rev. Wu of Greenville and Rev. C. C. Carraway of Arcola. The school was closed with a social on Friday night. Guest teachers for the week were Messrs. Hickman and Flowers.

There is as much need of special literature for the Brotherhood as there is for the Sunday school or the W. M. U. And this need is being admirably met by the publication of a Brotherhood quarterly. We have just gone through the quarterly for April, May and June. It provides lessons and programs for study by the Brotherhoods in all our churches. They are exceedingly helpful, and are bound to find great acceptance with our men. These lessons are prepared by those who are familiar with the purpose and work of the Brotherhood, and are intended to be used in the same way as a Sunday school or B. T. U. quarterly. We look for increasing spiritual results in the lives of our men and of the churches as a result of these studies. Mr. Lawson H. Cooke of Memphis is the efficient secretary.

BR

Ralph B. Winders who is graduating from the Louisville Seminary in May spent a few days recently with his home folks at New Albany. He preached Sunday morning and evening for Harrisburg Church, Tupelo.

"JANUS" of "The Spectator" quotes from "Harijan" (Mr. Gandhi's paper) a recent conversation between Mr. Gandhi and Kagawa, the famous Japanese Christian leader: Gandhi: "What is the feeling in Japan about the war?" Kagawa: "I am rather a heretic in Japan. Rather than express my views, I would like to learn from you what you would do if you were in my position." Gandhi: "It would be presumptuous for me to express my views." Kagawa: "No; I would like very much to know what you would do." Gandhi: "I would declare my heresies and be shot." To that, Kagawa replied that he felt an inner conviction urging him in that direction, but that his friends had been asking him to desist. Thereafter (it is recorded) "Kagawa seemed to shrink from continuing the discussion." —The Baptist Times.

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Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place."—2 Chronicles 7:14-15.

I

Southern Baptists are most assuredly on their way out and up. No doubt about that!

By the same token Mississippi Baptists are on their way with Christ!

The wave of evangelism continues to roll in mighty stride.

A rural pastor reports recently baptizing fifteen persons. As a boy I never saw a baptizing except following the summer revival. God does save in the winter time! Another pastor reports baptizing twenty-one recently. Another reports thirty-one additions, and baptizing for eight consecutive Sundays. Others report victories, admissions, baptisms, high hours and growing attendance! Receipts continue ahead!

Come on up with that Five Thousand Club, please!

II

We propose to continue a major emphasis on evangelism and missions, preaching and teaching in New Testament manner, with all other objects to follow in order.

We propose to continue putting every dollar and every penny as designated by the people of our Lord.

We propose to put every penny of the Five Thousand Club on our obligations.

We propose, personally, as the Lord gives strength, time and opportunity to go by day and night in the ministry of the Word—backed by at least a measure of prayer life. Zechariah 4:6.

III

Attention! Important! Pastors, moderators, et al! Please keep the week of September 10-17 this year open on your calendars.

Mississippi Baptists will soon be focusing their eyes on that week as the greatest week of prayer within our history.

The Executive Committee, in co-operation with all departments, has set that week as "Come Ye Apart" week. Theme: "The Triumphant Church." Let us make it a reality under the Hand of our God!

The W. M. U. has called in their week of prayer to join in this!

The Sunday School calls in their October Mission Sunday to join in with the whole church September 10-17.

The B. T. U. joins in! The Brotherhood joins in!

For one time every little and large church of our Lord will have the opportunity of joining in with God's great Baptist Zion in a mighty, moving State Mission Week of Prayer for the whole church.

Themes suggested are: Sunday, both hours, (preparation); Monday evening, "Evangelism"; Tuesday evening, "Enlistment"; Wednesday evening, "Stewardship"; Thursday evening, "Missions"; Friday evening, "His Church"; Saturday, (Private Prayer); Sunday 11 A. M., "The Church Triumphant."

Plan to participate!

IV

Your Secretary's schedule for the immediate future in April is as follows: Thursday 6th—Kosciusko Association at Ethel; week of 9th, Sunday 11 A. M., Yazoo City, 2 P. M.—Yazoo Association; 7:30 P. M.—Summerland; Monday, 7 P. M.—Choctaw Association at Ackerman; Tuesday, Wednesday, East Central Evangelistic Conference at Macon; Noxubee Association—7

P. M. Tuesday; Wednesday, 7 P. M.—Calhoun Association at Calhoun City;

Week of 16th—Sunday 11 A. M., Batesville; 2 P. M., Panola County Association at Sardis; 7:30 P. M., at Sardis; Monday, Pastors' Conference at Grenada, 10 A. M.-4 P. M.; Grenada County Association at Grenada, 7 P. M.; Tuesday, 7 P. M.—Pontotoc Association at Pontotoc; Wednesday, afternoon and evening, Oxford Baptist Church and Lafayette County Association meeting at Oxford; Thursday, all day, West Central Evangelistic Conference at Durant, Holmes County Association, 7 P. M.;

Week of 23rd—Sunday 11 A. M., Blue Mountain; 3 P. M.—Tippah County Association meeting at Ripley; 7:30 P. M.—Benton County meeting at Ashland; Monday through Friday in district Sunday School Conferences with E. C. Williams at Hollandale, Sardis, Holly Springs, Booneville and Plantersville, plus, Monday 7 P. M.—Deer Creek Association, place not named; Tuesday evening (open for associational meeting); Wednesday, 7 P. M., Marshall County meeting; Thursday, 7 P. M., Monroe County meeting at Amory; Friday, 7 P. M., Columbus Association meeting at Columbus; Saturday, all day Itawamba County Association, meeting at Fairview.

Week of 30th—Sunday, 11 A. M., First Church, Corinth; 2 P. M., Alcorn Association at Shiloh Church; 7 P. M., Tishomingo Chapel.

Monday, May 1st—7 P. M., Tishomingo Association at Iuka; Tuesday, May 2nd, all-day Okfuskeha County meeting; Wednesday, May 3rd, Clark County (?); Thursday, May 4th, 7 P. M., Union Association at Port Gibson.

Week of Sunday, May 7th, with Rev. C. S. Moulder, State Teachers College, Hattiesburg.

V

The books just off the press, "Preaching the Doctrines of Grace", a compilation by Leavell, and "Geo. W. Truett—a Biography" by James, are most refreshing, stimulating and helpful. For those who need strength in the devotional life, and material for sermon building, these volumes are the sources sought.

VI

Our men everywhere should get a copy of the Brotherhood Quarterly for April, May and June and among other things read the treatise "Making Church Membership More Meaningful."

VII

Those desiring enrollment cards for the Southern Baptist Convention, meeting May 17th, may secure them from this office. If writing in, please state number desired.

CONCERNING THE SOUTHERN BAPTIST CONVENTION

Austin Crouch

—o—

Time and Place: The Southern Baptist Convention will hold its eighty-fourth session in the Municipal Auditorium, Oklahoma City, Oklahoma, May 17-21, 1939.

The opening session of the Convention will begin at 2:00 P. M., Wednesday, May 17, instead of 9:30 A. M. Thursday, May 18, as announced in the 1938 Convention Annual. Messengers and Registration Cards:

Article III of the Constitution concerning messengers to the Convention is as follows:

"The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Southern Baptist Convention on the basis of one messenger for every church contributing to the work of the Convention and one additional messenger for every \$250 actually paid to the work of the Convention during the calendar year preceding the annual meeting of the Convention, such messengers to be appointed to the Convention by the churches and certified by the churches to the Convention, provided no church shall be entitled to more than ten messengers."

For the convenience of churches and messengers the Executive Committee of the Convention has prepared and printed Registration Cards for the certification by churches of messengers. These cards may be secured from the Secretary of your

WHAT A PASTOR SAYS

J. D. Franks

—o—

Southern Baptists and Mississippi Baptists, too, have made many efforts in recent years to soften the sound of a disagreeable fact to the ears of our people as they have dealt with their debt situation. But all of our efforts at euphemism have brought us unvaryingly back to the same point—the stark, uninviting fact, that we have debts that must be paid, just plain debts, and that there is no honorable, Christian way to avoid the necessity of paying them.

No one enjoys having a debt hanging over him, it matters not how laudable may have been the cause or causes which led him to make the debt. It may help a little to know that the debt was honorably made. But the only way to derive any joy at all from a debt is to pay it. It is a real pleasure to liquidate an obligation, to cancel honorably a "promise to pay."

I have the satisfaction, as a pastor, to remind my people often that I am a member of the Five Thousand Club, and that I expect to remain a member until our Mississippi Baptist debts are paid, or as long as the Five Thousand Club is our Convention-approved plan for meeting them. I tell them that the membership gives me the feeling of Baptist self-respect, of personal Baptist integrity, as a co-operating Mississippi Baptist, which I could not possibly have if I allowed my Mississippi Baptist brethren to carry this disagreeable burden without my help. Some of these days we shall come to the joyous consummation of this unpleasant duty. I want to be able then sincerely "to rejoice with them that do rejoice." The appeal of the Five Thousand Club is to common honesty and denominational loyalty.

—BR—
THE GLORY OF EASTER
—o—

Behold the Risen Christ for you and me!
Do you not His glory and beauty, see?
There's joy and gladness for Eastertide,
And peace, that for ages with us shall abide.

There's rapture and music in the fragrant air,
For lo, the Risen Christ is everywhere!
His message of love fills the gentle breeze,
The snow-white lilies and the blooming trees.

The Earth's gaily dressed in her green spring robe,
Angels of love mercy fill the globe!
Hark, the children's carol! Heaven sings anew,
The glory of Easter, we shall see Christ too.

—By Annie W. Hicks, McComb, Miss.
—BR—

Rev. J. R. Rogers last fall presided at the organization, rather reorganization, of the Oral church near Collins. They have shown themselves thoroughly alive. Pastor Rogers says that during his illness they carried on in a wonderful way. They have organized a W. M. U., have a splendid Sunday school and one of the best B. T. U.'s in the county. They voted recently to send 20% of their offerings to the Cooperative Program and are thoroughly interested in all the work. The Baptist Record goes to every family.

State Mission Board.

Railroad Rates: The railroads are not granting any special reduced Convention rates. Low rates, open to the public, are on sale daily at all railroad ticket offices. These rates are lower than the one and one-third (1 1/3) round-trip Convention rates granted by the railroads some years ago. It will be well for messengers and visitors to the Convention to consult their local ticket agent in order to secure the type of transportation best suited to their individual needs. Tickets purchased by use of a Clergy Permit, in most cases, will be less than the general low-rate fares now in effect. My understanding is that messengers East of the Mississippi River, desiring to take advantage of clergy rates, may purchase a round-trip ticket on the Southern permit; otherwise, a messenger must have both a Southern and a Western Clergy permit.

EDITORIALS

SUNDAY IS EASTER

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What does that mean to you? It seems evident that the occasion does not awaken the same thoughts in all people who claim to believe in the same Lord, and to think of the same book as their spiritual guide. To some it doubtless brings back to their minds the fact and the meaning of the resurrection of Jesus. There are those who seek to recover the same joy and exhilaration which the early disciples had when they realized that Jesus had risen from the grave, and was really alive again. There are preachers who try to reproduce the faith and the experiences which came to those who had been shrouded in gloom at the crucifixion, and whose sorrow had been turned into joy by the appearance of Jesus among them on that first Sunday morning of the new era.

Certainly the resurrection of Jesus is the basis of our Christian faith and hope. Peter said that God had according to his great mercy begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, I. P. 1:3. It was the preaching of the resurrection that produced faith in others to whom the apostles carried the message of the gospel. It is the duty of Christians to recall this glorious fact, and the duty of His ministers to proclaim it. If Christ be not raised, there is no resurrection of the dead and our faith is vain.

It is to be feared that with many, if not a majority, of church members and church attendants the fact and the consequences of the resurrection of Jesus are not the things that are uppermost in their minds. If one is to judge by the things which appear to the eyes, the observance of Easter is more a social than a spiritual feast. The emphasis is put on the esthetic in dress and even in the forms of worship rather than on the awakening of new life in Christ. "The lust of the flesh, the lust of the eyes and the vain glory of life have entered and taken possession of men's minds." Easter has become as it was among our heathen ancestors a spring festival, an which men and women rejoice in other things more than they rejoice in the Lord.

There is another class of Christians who look upon the observance of Easter as a hang-over from the pre-Christian era, whether it be Jewish or pagan when religion consisted of the observance of days, of certain feasts as religious ceremonies rather than spiritual experiences which belong distinctively to the New Testament type of Christianity.

The most difficult problem of the early disciples of Jesus was to prevent the ideas and practices of Judaism from overshadowing and extinguishing the genuinely Christian worship by the Spirit of God, and having no confidence in the flesh. The Apostle Paul had by revelation a clear insight into the true nature of Christianity, the quality which distinguished it from the religion of the Old Testament, which we call Judaism. He said it was made known to him by revelation. He says that he had been as ardent an adherent of the Jewish system as anybody, that he was zealous for the law. But he said, "What things were gain to me, I accounted loss for Christ." He insisted on "the simplicity of the gospel."

He was dogged by those who persistently taught the people saved by Paul's ministry, that they must keep the law. It was in answer to these and to protect the new disciples that he wrote, Galatians 4:9, 10, "How turn ye back again to the weak and beggarly rudiments wherein ye desire to be in bondage over again? Ye observe days and months and seasons and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain."

The observance of certain religious seasons is not in harmony with the spirit of the New Testament. Jesus said it is foolish to put new wine into old bottles. The religion of the New Testament is the religion of the Spirit and not one of outward observances. Paul said he counted them

but refuse that he might win Christ. They stand in the way of spiritual worship and progress. They are a substitute for genuine devotion.

If there are those who cleave to these forms and find any help in them, we make no fight against it. But if they become substitutes for the lifting up of the heart to God, let them beware of employing them. It is a fact indisputable that those who have made Easter a day to celebrate the resurrection, have done most to profane the Lord's day which was intended to commemorate the resurrection. And those who have put the emphasis on Easter as a memorial of the resurrection of Jesus have abandoned the ordinance of baptism which was instituted to be a picture and symbol of his resurrection. "We are buried with Him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life." Rom. 6:34.

BR

HELPS

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Had it occurred to you that among the "spiritual gifts" of which Paul speaks at length in I Corinthians chapter twelve to fourteen, he includes "Helps." It might be well to read the list to see what company "Helps" is in: "First apostles, secondly prophets, thirdly teachers, then miracles (mighty words), then gifts of healings, helps, governments, kinds of tongues." Helps is here classified as a special endowment bestowed upon some by the working of the Holy Spirit. Others may have other gifts of the Spirit, but there are some to whom it is given to bring help when folks are in need of assistance.

There are several different words in the New Testament which are translated help in our English Bibles. One means work together; another means put strength into somebody; and another means put heart into somebody. But the word which Paul uses here and in two or three other places means to take hold on the other or opposite side of something which we are trying to lift, or some task which we are trying to do.

Here is a task that you can't do by yourself. It is the sort of thing which takes more than one person to do. It is too big for one person, or is of such a nature that it takes more hands than one person has to carry it on. You need help. You must have help or all that you can do will result in failure. Somebody else can help and is called in. You say, "Take hold there, brother, and lift," or "Lend a hand." You are using the same thought or figure of speech that Paul uses.

Now that is a special gift, the special gift which Paul says the Holy Spirit bestowed on some. They are always "handy," ready to do anything, or help to do the thing that needs to be done. People who are willing and ready and adaptable, that know how to fit in and do whatever needs to be done.

We have seen women who could come into a home in time of sickness or trouble, or when there was for any cause more work to do than usual, could go into the kitchen or sick room and knew how to "take hold" (that is the word Paul uses) take hold along by the side of somebody else, and help to do anything that was needed. Men are familiar with the "hand stick." It takes two people to lift with a hand stick, one at one end and another at the other. When you see a situation like that, "take hold on the other side."

Now transfer that spirit and habit of helpfulness to the work in the church. Take hold. If you find somebody lifting a load join up with him; get under the other end. That is what Paul said in the fourth chapter of Philippians: "Help those women." They are about to fail. They are in trouble. They had even gotten in a bad humor with one another, because somehow the thing wouldn't go. They needed a little lift. And Paul says, "I beseech thee also, true yokefellow, help these women (Euodia and Syntyche) for they labored with me in the gospel, with Clement also and the rest of my fellow workers." Paul calls all hands to help. Please notice how many times Paul uses words which here indicate fellowship: "Yoke-fellow," "help," "labored with me," and

the rest of my "fellow-workers." The fellowship is fine, and help is needed. The task requires it and the results justify it. The Spirit prompts and he will enable us to take hold and help.

It is interesting to note that the Spirit who bestows the grace of "helps," is also said to "help." And mind you this same word is used with reference to Him. Paul says in Romans 8:26: "The Spirit also helpeth our infirmity." The word means, He takes hold along with us, on the other or opposite side and so helps us. We cannot carry on by ourselves. We would utterly despair and give up. But the Holy Spirit comes in good time. He says "Hold on; I will take hold with you. If you are getting weak, don't give up, I will help you to carry the load." And he does.

BR

THE HOLY SPIRIT IN THE NEW TESTAMENT

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We propose to give from time to time in these columns something of what the New Testament teaches about the Holy Spirit. We do not propose to give a systematic treatment of the doctrine of the Holy Spirit. There are many good books that do this, which are well worth reading and study. But we propose to give here rather some treatment of the passages in the New Testament which mention the Holy Spirit taking them in the order in which they appear. How far or how long this will go we do not now know, but so much as time permits or the Lord seems to indicate as proper or helpful.

We do not mean, by confining this statement to New Testament passages, to intimate that the Holy Spirit is not spoken of in the Old Testament. He most certainly is. But some teachings of the Old Testament are so much more fully and clearly revealed in the New as to make the study of the Old Testament less necessary. It has been truly said that "In the Old Testament the New is concealed; in the New Testament the Old is revealed."

The doctrine of the trinity, one God in three persons, will explain a good many things in the Old Testament, but it is fully revealed in the New. The Son is spoken of in the Old Testament, for example in Ps. 2:7, "Jehovah said unto me, Thou art my Son; this day have I begotten thee." So also is the Holy Spirit mentioned in the Old Testament, beginning with the second verse of the first chapter of Genesis, where the Spirit of God is said to brood upon the face of the waters; continuing in Gen. 6:3 where God says to Noah, "My Spirit shall not strive with man forever"; and in Isaiah 11:1-2 where the Father, Son and Holy Spirit are all mentioned; as also in Isaiah 61:1-3. There are many passages of the Old Testament which would be meaningless apart from the doctrine of the trinity.

But for lack of space and because the teaching of the New Testament is unmistakably clear, we confine ourselves to that, taking the passages as we come to them, omitting duplicates, and seeking to learn something of the nature, mission and working of the Holy Spirit.

We begin with the mention of the Holy Spirit in connection with the announcement of the birth and work of John the Baptist. The angel who announced his birth to Zacharias said of him, "He shall be filled with the Holy Spirit, even from his mother's womb . . . and he shall go before His face in the Spirit and power of Elijah."

John was to introduce a new era, an era marked with the working in power of the Spirit of God. And he must himself be in possession of the Spirit of God in a way that would mark the beginning of a new age. He was to be "filled with the Spirit." There was to be no part of his being that was not under the control of the Spirit. If he was to present the Christian era, he must be in himself a demonstration of what he preached. Jesus said to the disciples, "Receive ye the Holy Spirit." Paul asked the disciples whom he found at Ephesus if they had received the Holy Spirit. And in writing to the Ephesians he said, "Be filled with the Spirit." The very

Thursday, April 6, 1939

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THE BAPTIST RECORD

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word Christian means one who is anointed of the Holy Spirit.

When God starts the first herald of the kingdom out on his mission he is filled with the Spirit even from his mother's womb. From the earliest moment with no time excepted he is filled with the Spirit. A messenger of God ought to be filled with the Spirit not simply when he is preaching or on some special mission, but there ought to be no waste spaces in between.

Notice the qualities that are given to this man by reason of his being filled with the Spirit, and what are the effects upon his ministry. (1) He shall be great in the sight of the Lord. Other things may make a man great in the sight of men, but what makes one measure up in the sight of the Lord is the possession of the Spirit of God. Jesus said there hath not arisen a greater than John. (2) He shall drink no wine nor strong drink. The two things do not go together. In the Old Testament those who were dedicated to the service of God made no use of intoxicants. See the command given to the priests, Leviticus 10:9; also the vow of the Rechabites and the Nazarites. And recall the words of Paul to the Ephesians, "Be not drunken with wine wherein is riot, but be filled with the Spirit. (3) This being filled with the Spirit is what made his ministry effective: "And many of the children of Israel shall be turned to the Lord their God." "And he shall go before his face in the Spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just."

The first qualification for service, the one that secures all other qualifications, and which alone makes effective the service of Christian people is to be like John the Baptist "filled with the Spirit."

BR

This week Secretary D. A. McCall is with Pastor Farr in a revival meeting at Carrollton. An effort is made to make the influence of the meeting county-wide by running 20 buses in every direction to bring the people to the meeting. The Baptist pastors in the county are cooperating and preaching services are held in every high school in the county.

Rev. W. A. Green of Waynesborough was last week with Pastor L. W. Ferrell in a meeting in Griffith Memorial Church, Jackson. These people heard the gospel faithfully preached, and a Christian standard of righteousness proclaimed. There were more than forty additions to the church, about half of them by baptism. People are being added to this church on almost every Sunday in the year.

A man came to Jesus with the request he make his brother divide the inheritance with him. This was the occasion of Jesus warning against covetousness. The man who made the request was as guilty of covetousness as his brother. The people who talk against "the machine" in Baptist work are busy setting up a machine of their own. We were told recently of a pastor whose great hobby is opposition to "the machine," and he has recently so manipulated things in his own church as to keep himself in office by machine methods that would make a politician envious. The danger to our democracy today is in the local church where the majority of the members are never consulted and are never heard on any matter that concerns the church.

Hinds County now has the largest number of subscribers to The Baptist Record of any county in the state. This week we added 500 names to the list from the membership of Calvary Church in Jackson. Dr. H. M. King has been pastor here for 27 years, about the same length of time that the present editor has served the Record. Mr. Henry Riser is chairman of the Finance Committee and has been very helpful in keeping the financial affairs of the church on an even keel. As soon as he believed the condition of the treasury justified it he was in favor of putting the Baptist Record into all the homes. Some years ago Calvary Church had the Record in their budget, but a heavy church building debt has recently absorbed much of their energies. They are making good progress.

LET'S GO

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

CALVARY CHURCH—Tupelo

Pastor Cooper asked us to present the merits of the E F Plan to his church on a Sunday morning. Having sampled a recent prayer meeting, we heard him the first time.

The Sunday School report showed the officers 100%; the Adult Dept. with the largest attendance ever; the largest Sunday School attendance in the history of the church. Out of a roll of 443 there were 343 present. They hope to have the E F plan in operation by May 1st.

Lee County's subscribers are listed as follows: Tupelo 17; Shannon 3; BALDWYN 90; Guntown 2; Saltillo 4; Plantersville 9; Verona 49; Nettleton 3; Auburn 10; Bethany 1.

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CLARKSDALE

While doing some work in connection with W. M. U. Convention number of the Record we came in contact with many of the business leaders of Clarksdale. Several of them made complimentary remarks about the work of the First Baptist church and its aggressive pastor.

Clarksdale Baptists are greatly delighted to have the old church debt of \$15,000 out of the way. The entire amount having been covered by pledges and cash.

And we were told that the current expense fund was in better shape than for years. (We predicted that, if they would adopt the E F Plan. They did.)

The attendance is fine and there have been about 110 additions since September.

At the present time the church is sponsoring a Sunday school at Farrell.

Clarksdale has the E F Plan. Coahoma County's subscribers are listed as follows: CLARKSDALE 189; Lula 22; Lyon 41.

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ANOTHER AMONG 300

Bogue Chitto, Miss.,
March 2, 1939.

"Enclosed is a list of 65 names to receive The Baptist Record. Our church has adopted the EVERY FAMILY Plan and we are enclosing a money order for the first month's subscription which amounts to five dollars forty-two cents.

Mrs. C. J. Wooley, church clerk."

Lincoln County Record readers are listed as follows: BOGUE CHITTO 65 and 8 R. F. D.; Antioch 1; Auburn 1; Ruth 2; Brookhaven 61 and 4 R. F. D.; Big Springs 14; Union Hall 1; SHADY GROVE 14; FRIENDSHIP 28; MOAK'S CREEK 52; Little Bahala 6; Heuck's Retreat 1; MACEDONIA 42; TOPISAW 16.

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PHEBA

Rev. W. A. Frye is in his second year at Pheba and the longer he stays the better the people like him. L. O. Cummings is the Sunday School Superintendent and a good one. Mrs. O. A. White is doing a good work as W. M. S. president, while Mrs. J. B. Terry worthily leads the B. T. U. A special meeting brought several to hear about the E F Plan and they adopted it right then.

Clay County's subscribers are listed as follows: West Point 12; PHEBA 10; Cedar Bluff 1; PINE BLUFF CHURCH 12.

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Pastor J. D. Walker writes of Center Terrace Church at Canton: "Our work is growing. The prospects for this year's work look brighter than ever in the history of the church. We had 94 additions during the past twelve months."

Center Terrace has the E F Plan.

Last Sunday our attendance at both the Sunday School and preaching services reached the highest level since we came to Cleveland ten years ago. The present building has been outgrown and it is the hope of all hearts that a new building can be erected soon on the lot which was purchased just a year ago.

Cleveland has the E F Plan.

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First Church at Canton has had additions every Sunday in January, 13 in all, at their regular services. They have just sent in a check to the Cooperative Program for \$221.42, making monthly remittances, besides contributions to the 100,000 Club, the 5,000 Club, and to the Baptist Bible Institute.

Canton has the EF plan.

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Under the leadership of Pastor A. H. Childress the work at Sturgis is progressing. They have the Record in all the homes and the people are interested in all the work.

Sturgis has the E F plan.

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SOUTHERN BAPTISTS AND THE FEDERAL COUNCIL

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An editorial in the Biblical Recorder so clearly states the truth about this subject that we gladly pass it on to our people.

Southern Baptists do not want to have any connection with an organization like the Federal Council, for these good reasons:

1. The Federal Council never ceases to urge a union of churches on another basis than that of the New Testament.

2. Many of the leaders of the Federal Council of Churches have another Lord than that of the Southern Baptists; they think it would be as true to say of Jesus as of Caesar: "Dead and turned to clay." In other words, they do not believe in the physical resurrection of Jesus, and Southern Baptists do; their Lord is not the Lord of Southern Baptists.

3. The Christian Century, the organ of the Federal Council, has not only shown lack of sympathy for the religious ideals, and in particular the evangelistic ideals, which Southern Baptists hold, but has constantly proclaimed their failure, and declared that the main hope of Christianity was in a gospel of the salvation of society.

4. The Federal Council of Churches by its very organization is empowered to speak for its constituent churches in a way that Baptist churches will not permit any body of their own to speak for them.

Any discussion of the desirability of having our Southern Baptists unite with the Federal Council of Churches should take into account the statements just made. As for us, we believe that our Southern Baptists can find a field for all their activities in our own churches and organizations, and that we can do more for the Kingdom of God by working in our own churches and organizations than in any other.

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Mr. Varda Smith, Convention Board member from Union County Association, advises us that the Union County Spring Associational meeting will be held at Glenfield Church, two miles west of New Albany Tuesday, April 11.

Some brethren in the northwestern part of the state have organized a new mission agency for that section. Now we are for every body and everything which will produce more missionaries and do more mission work. But we respectfully raise the question whether an additional agency to what we already have is the proper or best way to get it done. It has been a wide-spread opinion that we have machinery enough; that what we need is not more harness but more horse. And from the published reports of the money raised and appropriated by this new missionary agency we gather that in the first two months of this year forty per cent of all money raised was used in support of the paper which seems to be the organ of the agency. We have heard some protesting against overhead expenses. But here is a case which seems to surpass any percentage of overhead we have yet seen.

MODERN CULTS

By A. L. Goodrich

—o—

Christian Science—Brief History

Mrs. Mary Baker Glover Patterson Eddy, the founder of Christian Science, was born Mary Baker in a Congregational home of stern parents near Concord, New Hampshire. As a child she was sickly and nervous and developed hysteria. She often fell headlong to the floor, writhing in agony or dropping as if lifeless, lying limp and motionless.

Her father humored her in these fits, putting straw and bark in front of the house and on a nearby bridge to prevent noise. One husband lost much sleep killing frogs that were so unfeeling as to croak at night. She demanded that she be rocked to sleep as though she were a baby. (Babies were then rocked to sleep). A large hammock served at first and later a large cradle was built.

She was a peculiar child. She liked to "show off". Big words were her "weakness". At eight years of age she claimed to have heard a voice calling her three times, probably in imitation of the child Samuel. Her neighbors testify only to fits.

She claimed that at ten years of age she was familiar with Hebrew, Greek and Latin, all learned from her brother. But acquaintances said that she was irregular in school attendance, inattentive when present and a stranger to Hebrew, Greek and Latin. They report her education completed with Smith's Grammar and a working knowledge of long division.

According to Mrs. Eddy, she joined the Congregational church at the age of twelve. But the records of the church show that she was seventeen.

In childhood she knew of the colony of Shakers, five miles from her home. Is it just a coincidence that she called herself Mother Eddy, while the Shakers had Mother Ann? The Shakers prayed to "Our Father and Mother," the Scientists to "Our Father-Mother God." Both forbade audible prayer. And both emphasized celibacy. Ann Lee claimed the gift of healing!

At 22 she married G. W. Glover who soon died. A posthumous child was born. Later she married Dr. Patterson, a traveling dentist, although he had been warned by her father about her peculiarities. He had to carry her downstairs for the wedding and back upstairs afterward. The large cradle was a part of her belongings taken to their new home.

In 1861 she met a Dr. Quimby who was a mesmerist and hypnotist and claimed nothing more. By his mesmerism he got her mind off her own ailment, and this she called a cure for her carefully nurtured hysteria. Sometime after Quimby's death, she fell on ice, heavily she said, although she weighed but ninety pounds. Her claim is that she cured herself, declaring in a letter to the Boston Post that, "I recovered in a moment of time from a severe accident." However, in a letter to Dresser she said, "In two days I got out of bed alone and will walk." Note that there is quite a difference in two days and a moment of time. And Dr. Cushing, the attending physician, declared that he treated her for almost two weeks and left her practically recovered. He also treated her later.

Mrs. Eddy spent several years going from house to house. For a while she moved in with one of her disciples, a Mr. Craft. But Craft's wife didn't relish the idea of playing second fiddle to any woman, therefore she made things so hot that Mrs. Eddy moved on. However, she had learned that she could teach her methods to others. This was her sole support for several years. Many of those she taught used her methods, but refused her religion. This she never forgave. Tuition at first was \$100 for a three week's course of "indoctrination", plus a percentage of earnings to Mrs. Eddy.

When lawsuits arose, the courts declared that they did not find in her course anything which would be "in any way of value in fitting the defendant as a competent and successful prac-

titioner of any intelligible art or method of healing the sick."

Dr. Patterson, her second husband, seems "to have been quite a ladies' man. After he ran off with another woman, she secured a divorce in 1873."

Her book, *Science and Health With Key to the Scriptures*, was put in shape in Lynn, Mass. After a publishing house refused to print it, she secured funds from her followers and it was published. And though it later became quite profitable, its first backers were never reimbursed. Many changes have been made in *Science and Health*. (If divinely inspired, some cannot understand why it needed revision and correcting.) Of the first edition, Mark Twain remarked that it was a "hodgepodge of unrelated tomfoolery."

Concerning *Science and Health*, Mrs. Eddy wrote, (*Miscellaneous Writings*, page 331) "The works I have written on Christian Science contain absolute truth. . . I was a scribe under orders." Either she failed to obey orders or didn't correctly receive the message, otherwise the many editions and changes are unexplainable. A careful examination of *Science and Health* and the Quimby manuscripts indicates that Mrs. Eddy took over the catch words of Quimby's system and that she is indebted to him for much of her philosophy, though she never acknowledged this debt. Quimby was the mesmerist or hypnotist healer whom she credited with curing her. (Neighbors credited him only with getting her mind off herself and her self-pity). "In substance in the more than 400 closely printed pages of the Quimby manuscripts as now edited, we discover either the substance or the suggestion of all that Mrs. Eddy later elaborated."—Atkins, "Modern Religious Cults".

Somewhat the one who ordered her to write got an idea that the teachings became more valuable with age, for in 1875 she was "finally led, by a strange providence, to accept this fee. God has since shown me—the wisdom of this decision."

Her third marriage was to Asa G. Eddy, an East Boston bachelor sewing machine agent. Some of her students gave a wedding party. At the party she seems to have left the impression that her marriage to Eddy was merely a spiritual union.

In 1879 she organized the First Church of Christ, Scientist, in Boston with 26 members. Of course Mrs. Eddy was the pastor. Meetings were held in the homes of the members.

When her husband, Asa G. Eddy, became seriously ill, she summoned a physician! The physician said, "weak heart." She said, "mental arsenic poisoning." She explained this as a poison administered mentally by enemies. Despite learned doctors, she declared that arsenic had no power to kill save as mortal mind thinks it has. (Can it be that thousands have died from poisoning because they didn't know this fact!!!)

She claimed to have raised Calvin A. Fry, (her right hand man after Eddy's death) from the dead, by the interposition of her powerful mind. (New York World, Feb. 27-28, 1928.)

She seems to have worked untiringly until 1895. During all the years many factional troubles beset her, but each time she weathered the storm.

Without comment we note that Mrs. Eddy and her church have probably been involved in more litigation than any other religious teacher or religious movement of modern times.

In 1895 she retired from the world and stated that she "would have no more to do with the adjustment of domestic or financial difficulties."

Naturally her withdrawal helped to add to the veneration in which she was held. Pilgrimages were made to her home, but the usual result was that they saw her leaving for drives about the city.

Also in 1895 (the year she withdrew) she announced that there would be no more preachers. Henceforth the Bible and *Science and Health* were the pastors. The sermon was to consist of extracts from the two above mentioned books. Remarks and explanations were taboo. To some of us maybe the wicked thought comes that this

was a device to shut off any who might try to improve on her work or usurp her place. As she said in the *Christian Science Journal*, 1893, "Science is absolute and best understood through the study of my work and a daily Christian demonstration."

She left a church which could never be changed. The by-laws were given by God and cannot be amended without Mrs. Eddy's consent, (Ferguson). Five directors, approved by Mrs. Eddy hold their places for life and name their successors. All officers are elected by them and control all its branches.

One of her moves might well be copied by some Protestant denominations. She established a press bureau to answer any public criticism and to set forth the doctrines of the church. Let any unkind or unhelpful word appear and see how soon a reply is forthcoming.

The 1891 edition of *Science and Health* may have been an improvement over the 1886 edition. Certainly her decree forbidding the use of the 1886 edition was to her financial gain. How happy a publisher would be if the King James version of the Bible were forbidden and all Christians compelled to use the Revised version, if this were the one and only firm publishing the revised version.

Mrs. Eddy gradually built up Christian Science out of suggestions which had been given her largely by Quimby. Its color and direction came from her own experiences. She then fitted it into the framework of her inherited Christian faith and "read its meaning back into the scriptures. It is a pseudo-philosophy pseudo-Christianized by a curious combination of ingenuity, devotion, main strength, and even awkwardness"—it will stand or fall—as a philosophy and not as a religion." (Atkins)

From 26 followers in the first church in Boston in 1879, the cult has grown to 207,000 in 1936 with 140,500 Sunday School pupils under 20 years of age.

IN SIMPLE TRUST

—o—

Why sin abounds I do not know,
Why in this world of flowers,

Repellent sights and fearsome sounds
Should mar these paths of ours;

But understand or not, I must

In God my Heavenly Father trust.

Why grievous pain or bitter loss,

Be portion of my lot;

Why crosses sore should come to me

When I desire them not;

I do not know, unless my God

Would cleanse my life with chast'ning rod.

When grief's dark hour my path surrounds,

And shuts the sun from sight;

When bitter tears bedim my eyes,

And day is lost in night;

My faith rests in His word divine,

That He will meet each need of mine.

—Ernest O. Sellers.

The Baptist Bible Institute.

—BR—

Since its organization ten months ago the Van Winkle church, Jackson, has a standard Sunday school, an A-1 B. T. U. In spite of an epidemic of influenza the work goes steadily on with a membership of 102 at last report.

Pastor R. A. Morris, at Newton, baptized three March 26. There were two professions of faith that day. The week before he taught "Building a Christian Home" in the B. A. U. study course.

To the members of Good Hope Church in Winston County: The Baptist Record, your state Baptist paper, comes to your home now as a messenger from your church. It is the sincere hope of your pastor that these weekly visits of the Record will prove a blessing to you and to your home. Such it will if you give it a place in your time and thoughts. Read it. Read every issue of it. You will find yourself growing in grace and in the knowledge of the Lord and of His Kingdom by so doing. May His blessings rest richly upon you all.—R. D. Pearson, Pastor.

Thursday, April

H. V.

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REVIVAL IN INDIA
H. V. Andrews, Missionary

—o—

(Continued from Last Week)

The Spirit's mighty working was further seen in a marvelous spirit of sacrifice. These boys with very few exceptions, had nothing to give; they had food, clothes and school supplies, but no money and no way of getting any; but they had too much warmth inside to let that fact stay them. "Love found a way." Most of us would think thus, "I have nothing to give, and God expects nothing from nothing," and would leave it at that, but not so these boys. Where love is warm the spirit of giving is warm; is not easily turned aside. I knew nothing of the move among them until a delegation came to my office and addressed me thus, Papa, God has done great things for us. He first saved us from famine and brought us here where we have food, clothes and schooling. We never would have been to school if we had not come here. But best of all we have heard the Gospel, have been saved from sin and have a hope of a home in heaven. Since God has done all this for us we want to give something to Him; but we have nothing to give; so we have come to ask if you will please let us fast so we shall have something to give. We arranged a fast once a week, and they were happy. This meant that once a week they had one meal instead of two, for two meals a day was the custom. It also meant that four hours were to be spent in school and four hours at work as usual. After tasting the joy of real sacrifice they got enlargement of the heart, resulting in another delegation with the request that they be allowed to cut the meat out so they would have more to give. They were having meat once a week, the meal of the week. A lot of beef was cut small and potatoes or onions added and a lot of red pepper. This did not put a kick in it, but it gave a real bite; it burned the whole way down, and they like the burn. So instead of their meat curry they took their bread dry, unleavened, that they made themselves. Who inspired this sacrifice? It was the result of the love of God shed abroad in their hearts by the Holy Spirit. These boys proved beyond question that there are few if any who cannot give; also that when you cannot do something you can do without something.

After a few weeks when their fast money had gone, I learned of a famine in China, secured a missionary's name living in the famine district and reported to the boys, telling them people were dying of starvation in China as they were in India a few years before, and asked them how they would like their first fast money to go to China. This pleased them greatly and every brown arm went up full length. What could be more fitting than this, the sacrificial gifts of boys of India rescued from famine sending their fast money to save famine victims in China.

In the face of this sacrificial giving can any one in America truthfully say, "I am too poor to give." Can we love Christ and His kingdom and contribute nothing to the spreading of the Gospel, the good news of a Saviour who died to redeem and now lives to save? If we have been redeemed we are no longer our own, we belong to Him who bought us, and all we have belongs to Him.

This account demonstrates the fact that God is able to work mightily in answer to the earnest, continued, expectant prayers of His people, apart from any man-made program. Then should we not work? Certainly we should. But we should carefully avoid anything that draws our expectation from God in any measure, in favor of human efforts. The work is God's, and He must have the glory and all of it.

Item

A man may be as sound doctrinally, and as cold as a block of ice that warms no one. The heart of man chilled by the cold world in which he lives, needs the warming influence of divine truth as revealed by Jesus, who is Himself the Truth, coming from the heart of one who has himself been warmed by it.

THE DOCTRINE OF SIN
Geo. P. White, Hazlehurst, Miss.

—o—

Contrary to the teaching of some cults, we begin this discussion by admitting the fact of sin; for we read in the Word of God that all have sinned and come short of the glory of God.

Back of sin is the idea of law. In this idea four principles are implied:

1. A Divine Lawgiver, or an authoritative will.
2. Subjects upon whom this authoritative will terminates.
3. A general commandment, or expression of that will.
4. A Power that can enforce this authoritative will.

The violation or transgression of this will is sin.

This law or Divine will is universal in that it takes in all men everywhere. This will is an expression of the nature, essence and holiness of God. Hence it cannot be arbitrary, temporary, negative, partial, local, nor changeable.

Conformity to this will or law requires not only right acts and words, but right dispositions and motives. Since man is a moral free agent he is responsible to God for the keeping of God's law. Where there is no free agency there is no sin. That which hinders man in the keeping of this law is the principle of sin which he cannot control in his own strength and by his own power.

I. The Nature of Sin.

Sin is not so much an act as it is an attitude. The offense is not only transgression but intention—the disposition of the heart. The Sermon on the Mount illustrates this: Anger is murder in malice and motive. Lust is adultery even if it go no further than a look of desire. The Apostle John adds his testimony to that of Jesus: "Whosoever hateth his brother is a murderer"—1 Jno. 3:15. Intention determines the quality of the act. The seat of sin is in the will and man is guilty according as he wills to do. The motive determines whether a stroke is a salutation of friendliness or a challenge to mortal combat. Many a thief may never steal. Many a murderer may never actually have the blood of his fellowman on his hands.

Sin is rebellion against a God of justice and love. It is rebellion against the laws of God which are all good and for the good of his creatures. It is rebellion against the order of the universe. It is responsible for all disorder in the world. It is revolt against the authority of God. Back of the Decalogue is love, but God is love, hence to revolt against the Decalogue is to revolt against God.

There are a number of words used in the Scriptures to tell what sin does—all of which may be summed up in the fact that man misses the mark, falls short of the law, lacks conformity to the law, and that in the sight of God is lawlessness. This lawlessness is due to the attitude of the heart which is "deceitful above all things and desperately wicked: who can know it?"—Jer. 17:9. "I was shapen in iniquity; and in sin did my mother conceive me"—Ps. 51:5.

An essential principle in sin is selfishness. This is perhaps the root of all sin. Sensuality is inordinate appetite for self. Avarice is an inordinate desire for property for self. Ambition is an inordinate desire for power for self. Vanity is an inordinate desire for esteem for self. Pride is an inordinate desire for independence for self. Even the semblance of unselfishness may be discovered to be selfishness.

II. The Origin of Sin.

The biblical account is more concerned with the fallen than with the fall. It gives enough in the account to let us know that man has fallen, but deals more with the plan for his emancipation from the fall. Some would make a man's fall "a fall upward," while the Scriptures make it a fall downward. Philosophy lets him rise gradually by his own effort, while the Scriptures teach he can rise only by the salvation of Christ, wrought in him by the work of the Holy Spirit, whom he receives by faith.

We are informed, however, that sin came through the work of Satan, who denied the veracity of God, charged him with jealousy and fraud in keeping man in ignorance of that which would be for his good. In yielding to such suggestions, and doubting the word of God, the woman sinned in her heart before she partook of the forbidden fruit. This simple story tells how sin came. "Adam was not deceived, but the woman being deceived was in the transgression"—I Tim. 2:14.

III. The Extent of Sin.

1. The Scripture Statement.

"For there is no man that sinneth not," I Kings 8:46.

"There is none righteous, no, not one . . . there is none that doeth good, no, not one," Rom. 3:10, 12.

2. The Universal Need of Atonement.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," John 3:5.

4. The Experience of Man.

Laws are passed because of sin. Every religion deals with man as sinner, requiring sacrifice, penance, or repentance.

IV. The Consequences of Sin.

"The wages of sin is death," Rom. 6:23.

"And so death passed upon all men, for that all have sinned," Rom. 5:12. Physical death means separation of the soul from the body. Spiritual death means separation of the soul from God. Eternal death means the eternal separation of the soul from God. Thus death of the soul is not cessation of existence, but separation from all good.

The soul separated from God is under the power and dominion of Satan, and his power is seen in all the blighting, withering, destructive influences of sicknesses, diseases, suffering, shame, wars, etc., together with eternal punishment hereafter. Yes, the wages of sin is death.

V. The Remedy for Sin.

"Christ died for our sins according to the scriptures," I Cor. 15:3.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God," Eph. 2:8.

Two doctrines are involved here: 1. Conversion—a change of attitude toward sin and toward God—sorrow for the wrong attitude toward God more than for the consequences to self. This is man's side. 2. Regeneration—the New Birth—God's side. This is a work of grace wrought in the heart by the Holy Spirit. "Ye must be born again."

If we would see sin in its fury and be able to proclaim this great doctrine of sin and its remedy, we must go with Him into the lonely garden, hear his groans of suffering, see the sweat-drops of blood, follow him to Calvary, see the bowed head, the bleeding hands and feet, and hear the cry of anguish as the Father forsakes him in his suffering. Then we can realize more fully the meaning of sin.

But thank God we have a gospel that is the power of God unto salvation to every one that believeth. This good news we must faithfully carry to lost men everywhere. God help us so to do.

—BR—

Already the biography of Dr. Geo. W. Truett by Dr. Powhatan W. James is in its third edition.

The Religious Herald introduces a new and true argument in favor of allowing the Southern Baptist Convention to meet in extreme right or left sections of the territory, namely that in a few years time the expense of travel would not be more for those in the extreme sections, than if they had gone to a central place of meeting.

As expected when efforts are made to enforce the law against the sale of liquor, those who are in the business have become violent and stop at nothing short of murder. Recently one of the national guard, acting under orders to raid the liquor joints in Rankin County was bludgeoned. His attacker is now in jail awaiting trial on the charge of assault with intent to murder.

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East Mississippi Department

By R. L. BRELAND

THE REVIVAL IS ON!

An elderly Baptist preacher was talking to me recently and he said that in his opinion the greatest revival the world has ever known is now on, that in the next few months we will experience what we have never seen in the way of a revival; that thousands and millions will be saved.

According to his opinion this revival will not be confined to the South or to the Baptist people, but others will catch the spirit and the revival will sweep into the North, Canada, Mexico and to our mission fields; that moral and spiritual revolution will take place. He gives reasons for this opinion, and one is that it has already started, and we are praying and working for it; world conditions have aroused people and they are ripe for the revival.

I am glad to say I feel the same way about it. So let us keep on praying and put our very life into it. Let every Christian do his or her part. God hears and answers prayer. Have faith in God and go forward.

Evangelist B. W. Walker has been holding a Lent evangelistic meeting in connection with the Baptist Church at Hollandale, Miss. Good crowds and good interest are reported. He was pastor of the church for several years.

Prof. C. S. Lovorn, superintendent of the Coffeeville High school, writes that school is going well, except considerable influenza. He is a deacon of the Baptist Church and reports the work moving. Mrs. Amos Johnston, one of the teachers in the school, also one of the Sunday School teachers gives encouraging messages.

Rev. T. S. Bastin was born and reared at Tupelo, Miss. He preached to Baptist Churches there for some years. More than 20 years ago he came to San Antonio, Texas, and for several years preached to churches

here. His health failed him and now he is giving his whole time to teaching the Sunday school of the chapel connected with the hospital. He reports many conversions in the services.

Coffeeville Baptist church has recently lost two of its older members, Mrs. J. E. Vann and Mrs. Carrie Coker. May the Lord comfort their loved ones.

Miss Ora B. Ligon, one of the active young members of Pittsboro Baptist Church, states that a campaign is on to secure half the families of the church to subscribe for the Baptist Record. Sunday school and church attendance are increasing. May the good work continue. This is one of the good churches of Calhoun county.

Mrs. J. A. Massey of Tillatoba Baptist Church, says the Sunday school, B. T. U. and church work generally are doing very well. She also reports that Mrs. H. A. Dame, one of the best members of the church, is in poor health. She is more than 80 years old. May the Lord give her several more years yet.

There are 20 white Baptist churches, 20 negro Baptist churches, two Mexican Baptist churches and one Chinese Baptist church in San Antonio. This makes a total of 43. They are closing a city-wide evangelistic campaign. Some one remarked that the Chinese Baptist church here is the only one in the United States. I informed him that there is a Chinese Mission at Cleveland, Miss.

Some one has said: "Health is a trust, and sickness is a trust, and we can use both to the glory of God." May we do that.

Deacon J. F. Provine has been superintendent of the Sunday school for 40 years consecutively. He is still active and faithful. A recent letter was full of encouragement and cheer. May he be spared to his service many years.

TIDINGS FROM THE MOUNTAIN

The annual series of services of Lowrey Memorial Baptist Church were held this year from the seventeenth to the twenty-fourth of March and resulted in a real revival, for which we are thanking our Heavenly Father. The preaching was done by the Rev. James W. Middleton, pastor of the Clinton Baptist Church, and the singing was led by the Rev. Earl C. Edwards, assistant pastor of the Houston Baptist Church. Brother Middleton is truly a great preacher, one who preaches the Gospel in its purity and with power from God, and Brother Edwards is an excellent song leader. Both of these brethren won the confidence and the admiration of our people and of the other people of our town and community. Part of the visible results were twenty-four received for baptism, one received by letter, one received by statement, twelve young people answered the call of God to them for special service, and a large number of people rededicated their lives to our Savior and Lord.

The regular services last Sunday and last Wednesday night were greatly blessed of God. The baptisms

service on Sunday night was a high hour. At the prayer meeting service last Wednesday night, one of our splendid young business men, Milton Bryant, announced that he had felt definitely the call of God to preach and that he was at that time making known his decision to enter the Gospel ministry. Brother Bryant is one of our most consecrated and capable members. His consecrated wife will be a real helper in the work God has called him to do.

Several years ago, Lowrey Memorial Baptist Church had the privilege of ordaining the Rev. D. A. McCall to the Gospel ministry. On the fourth Sunday morning in April, we are to have the privilege of hearing brother McCall deliver God's message at our regular worship service. That afternoon, brother McCall is to speak at an Association meeting in the auditorium of the Ripley Baptist Church; and that night, he is to speak in the auditorium of the Ashland Baptist Church. He will receive a hearty welcome everywhere he goes in this part of our great state.—J. S. Riser, Jr., Blue Mountain, Miss.

NORTHWEST EVANGELISM CONFERENCE

Despite heavy rains which blocked traffic on some highways the Northwest Mississippi Conference on Evangelism, Thursday, March 30, with the First Baptist Church at Marks, was well attended and greatly enjoyed. Several who were on the program were unable to be present but with few exceptions the conference was carried through as scheduled and will long be remembered as a day of blessed fellowship and rich inspiration.

It was a genuine joy to have Secretary D. A. McCall with us and he was at his best in his addresses on "What Does it Mean to Be Lost?" and "The Three-Sided Christian." He brought a large supply of valuable tracts for distribution. All the discussions were thoughtful, practical and stimulating and, as several expressed it, there was not a wasted moment throughout the whole day. Pastor H. L. Martin was elected chairman and Singer Robert L. Cooper of Aberdeen led the singing.

The people of Marks are famed for their hospitality and Pastor George H. Gay and his loyal co-workers left nothing undone which could add to the comfort of their guests. A special courtesy was the postponing of the Rotary Club's luncheon from Wednesday to Thursday that a number of the visitors might enjoy the club's hospitality.

—I. L. Martin.

MORTON IS BLESSED

I am very happy in the work at Morton. Baptised five Sunday night, and have two others waiting for baptism. There have been fourteen additions since we came here three months ago.

The pastor has just completed a religious census of the entire town with a house-to-house visitation. The budget has been subscribed in the Every Member canvass. The deacons have done a good job of it.

The Woman's Missionary Society had a great week of prayer for Home Missions. Their offering went over their goal. The W. M. S. has grown from fourteen members to forty under the leadership of Mrs. Jordan. She has organized a new circle in North Morton and expects to organize two other circles.

The Valence Street Church in New Orleans has invited me for a two week's revival beginning March 26th. Pray for us.

The Bunker Hill Church, which I recently resigned, is going fine under the leadership of their new pastor, Rev. W. E. Winstead. Some of the Lord's greatest saints are members of that church. Over two hundred were added to the fellowship of the church while I was there. May the Lord bless their every effort.

Yours truly,
H. D. Jordan.

—BR—

Two colored men were up before the judge in the police court for speeding in their ramshackle car.

"Have you a lawyer?" asked the judge.

"Naw, suh," replied the spokesman, "we has decided to tell de troof!"

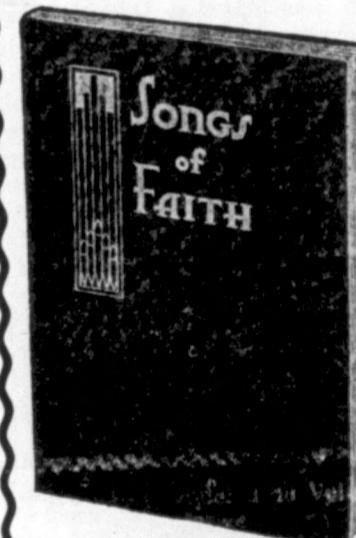
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The little boy's favorite uncle was to be married the following Wednesday, and the boy was questioning his mother about the wedding.

"Mother," he said, "the last three days they give them anything they want to eat, don't they?"

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Sunday School Lesson

PREPARED BY
L. B. CAMPBELL

Lesson for April 9, 1939
THE CHRIST WHOM PAUL PREACHES

Acts 13; Corinthians 15

INTRODUCTION. We are here at the beginning of the labors of Paul as a traveling missionary or itinerant evangelist. It was likely during the year A. D. 47 that our story begins at Antioch.

It was in this wicked city that the Holy Spirit of God willed to make a demonstration. If the Spirit of Christ can not win a hearing in this wicked city, He can not be served as superior to every form and degree of wickedness. If the Spirit can conquer a following and save a people in Antioch, He is equal and more than equal to the forces of evil anywhere and any time. Does it not cheer you as a Christian to read that there grew here in the world's most wicked city a Christian church so vigorous that it became the first from which the Holy Spirit dispatched evangelists to carry the Good News into foreign parts? It was not from the Holy City that the missionaries were commissioned, but from the wicked city. Henceforth we hear in the book of Acts only one other transaction of the brethren in Jerusalem. Antioch, the wicked, has now become the Spirit's base of operation in His death grapple with the world.

I. Sent to Cyprus. Vs. 4-12.

Saul, as he was called when he left Antioch, and Barnabas, took with them a younger cousin of Barnabas, John, surnamed Mark, and known to us by that name. Being sent forth by the Holy Spirit, this company of three went down to the shore of the Mediterranean, and sailed to Cyprus, an island some sixty miles west of the Syrian coast, of about 3,500 square miles in area, approximately three times the size of the state of Rhode Island. Here there were a number of Jews, people who had in possession of the Old Testament scriptures. This island was the home of Barnabas, and this with other reasons known to the Holy Spirit might have led to the choice of this land as the first scene of missionary endeavor. This missionaries began to preach as soon as they arrived at the seaport of Salamis, a city of great historical interest. They no doubt found among the Jewish Cypriotes numbers who had heard of Jesus, and they seem to have moved with considerable celerity until they came to Paphos, the seat of the governor of the island.

Here occurred the incident of the smiting of Elymas the sorcerer with temporary blindness, which is a demonstration once for all of what

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God thinks of men who hinder the progress of the truth deliberately and for selfish ends. Once he smites a liar as an example to all the ages. Once he smites a presumptuous king who ventured to intrude into the place of incense. And here in Paphos the governor, impressed by the stroke administered to the sorcerer, "believed being astonished at the teaching of the Lord."

II. Paul Preaches in Pisidian Antioch. Vs. 13-50.

(a) The voyage and the march.

Paul's party sat sail from Paphos and came to Perga, a seaport of Pamphylia, in Asia Minor. Here John Mark deserted and returned to his mother in Jerusalem. John Mark "couldn't take it on the chin," but "took cold feet" instead, and went home. Paul became very angry with Mark, and the heat did not subside for a long time, not, indeed, till it has separated Paul and Barnabas.

From Perga, Paul and Barnabas went to Antioch in Pisidia, where there was a synagogue into which they entered on the sabbath and sat down. They had let the Jews hear that they were in town, so that, when the time for their sermon came in the services of the morning, the rulers of the synagogue invited the visiting brethren to bring a message out of their hearts, and Paul, standing up as was the custom of the herald, spoke.

(b) Paul's first sermon. Vs. 16-43.

(1) God's election of the Nation of Israel.

Here is foreordination again. God chose Israel because it pleased Him to do it. We may argue that He saw the Israelites were the people in the world for His purpose, and I do not doubt that, but He was free to choose them or not, and He chose them. Having done this, He led them out of Egypt, put up with their lack of faith at Kadesh Barnea, settled them in the land of promise. For more than four centuries He kept them they demanded a king. All this time He was giving them the best chance to know Him directly. The best chance any one had had since Adam.

When they demanded a king at

the hands of Samuel, God gave them a king, Saul, son of Kish, the Benjamite. He was succeeded by David, "Son of Jesse, a man after my heart."

(2) God's choice of David's son as Savior. Of David's sons God made choice of one to be savior, and this one in due time came.

(3) The testimony of John the Baptist.

He was sent, this desert bred preacher, to herald the coming of the savior, and so loyal was John to his mission that he declared himself unworthy to untie the shoes of the One who was to follow him. Preaching that men should repent, John baptized those who professed repentance as an open declaration of the genuineness of their purpose to turn from sin to the Savior.

(4) The rulers of the Jews compass the death of Jesus.

The rulers of the Jewish people did not know Him when He came to them, and could not rightly interpret the words of the prophets concerning Him. So turning against Him who would have saved them, they accomplished His death at the

hands of the Roman governor of their province, and friendly hands laid His body in a tomb.

(5) God's answer to the enemies of Jesus.

Jesus was dead, helplessly dead as you will ever be, as any of your loved ones has ever been, God the Almighty raised Him up. Jesus had been nailed to a tree, and the Jewish law said a man so executed was accursed. The Antiochians to whom Paul preached knew this, and in spite of their knowledge, here was a stranger telling them that God has so far honored the man thus executed as to raise Him from the dead.

(6) The witness of the resurrection of Jesus.

Chosen men and women whom God

(Continued on page 14)



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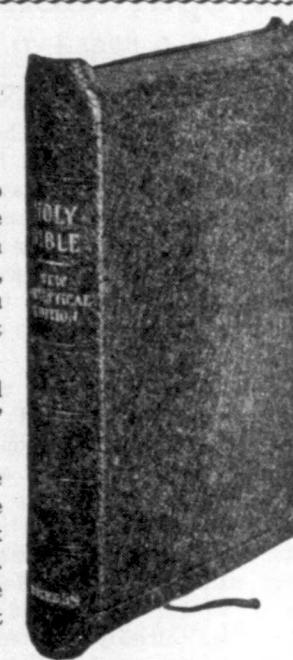
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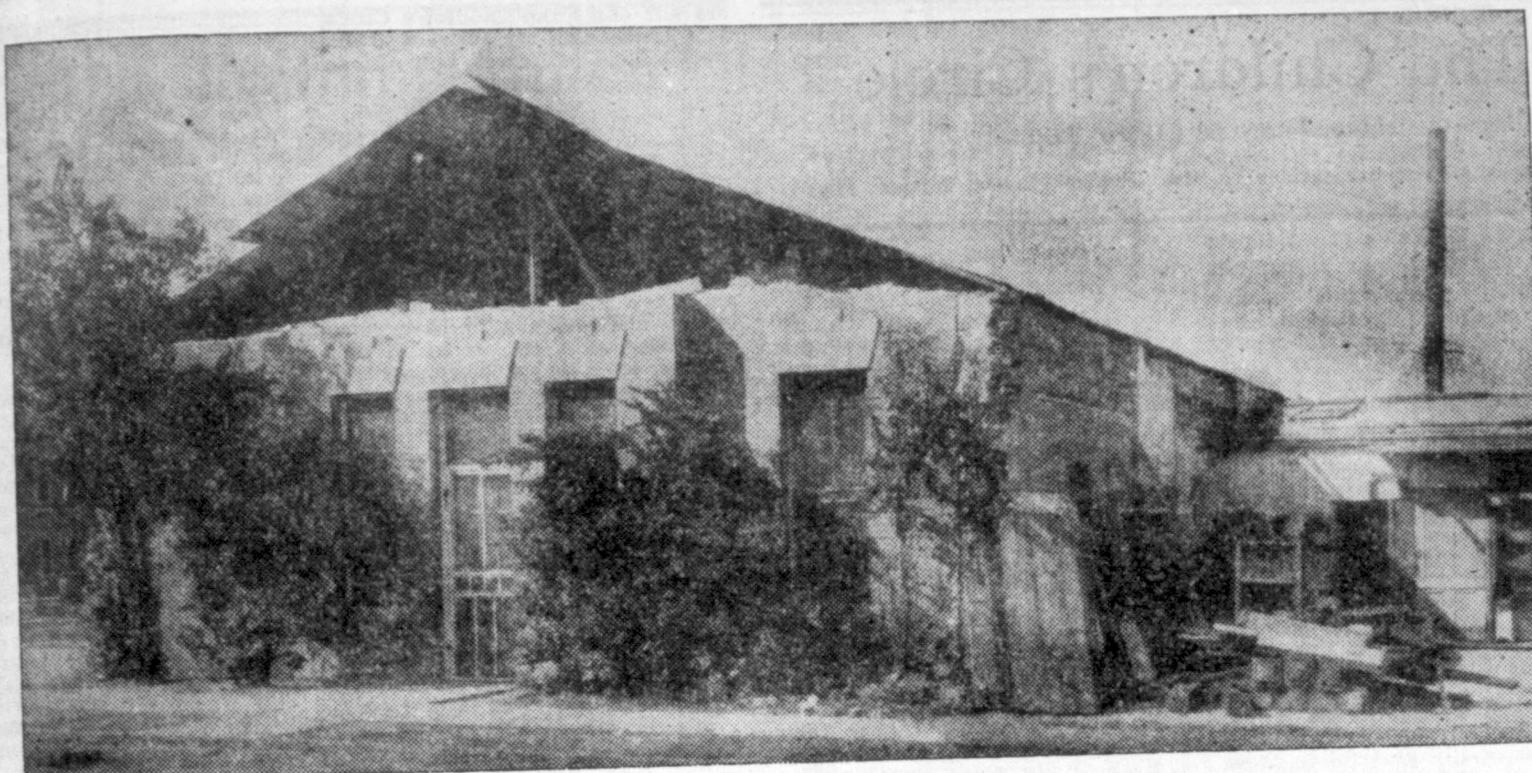
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Talk to



B. O. B. F.

Field Representative
BRYAN SIMMONS

We are presenting this week a picture of the old kitchen and dining room still in use at the Baptist Orphanage. It is not a pleasant picture and we have hesitated about printing it; but we believe it will help the people to realize the seriousness of our situation.

Evidently these accommodations were provided by walling in the space between two dormitories, thereby making the side walls of the dormitories the walls of the dining room. When these dormitories were demolished the walls next to the dining room space were left; but to the dismay of all, those walls began to spread and the roof to slip in between.

That roof had to be torn off and the walls torn down to the top of the first story. A temporary tin roof was put over it and it has stood that way all winter.

As you look at the picture, surely you will agree that the building is unsightly, unsanitary and unsafe.

We hate to contemplate the conditions that will exist as summer approaches.

The over-crowded condition of the few dormitories we have and the piteous appeals in behalf of so many children on the outside made one more dormitory imperative. This building is nearing completion and the new kitchen and dining room is the next in contemplation. I say contemplation because our program is "We Pay as We Build," and can only contemplate when funds are insufficient.

Please study the picture, visualize the desperate situation and send us a contribution that will help us to change contemplation into construction.

If you have purposed to help fulfill that purpose now. If you have helped in what has been done, help us out of this bad situation if you can.

Talk to God about it. Talk to the

church about it. Talk to your Sunday school, your class, your B. T. U., your W. M. U., your neighbors and get all you can to help do something about it.

Help the children to get out of this situation by summer.

Send your money direct to the Baptist Orphanage through your church treasurer or through the Convention Board—any way you see fit, just so you send the money.

What does Jesus want you to do about it?

—BR—

LEAF RIVER BROTHERHOOD AND W. M. U.

—O—

God has heard and answered our prayers with regard to our men's work at Leaf River, Smith County. Wednesday night, March 22, five men from the West Laurel Baptist Brotherhood, namely Mr. Bill Boutwell, N. V. Hearn, Troy Prince, Armon Brewer, and H. L. Sumrall, brought a very inspiring program on the organization and work of the men's Brotherhood, after which they assisted in the organization of our Brotherhood.

We were organized with twenty charter members. Following the organization a number of our good ladies served the men with a delicious supper. We had about 35 men present at the meeting.

Sunday afternoon, March 26th, we met for our first regular meeting with more than 25 present, welcoming five new members. We plan for about 30 of our men to attend the Brotherhood meeting at Woman's College in Hattiesburg April 3rd.

We thank God for the cooperation shown by the Methodists and other men in the community in our efforts to organize the entire manhood of the community in a Christian fraternity.

The W. M. U. met in its regular meeting Monday afternoon, having the largest attendance since being organized, about 25 ladies present. The pastor taught the 2nd chapter of John's Gospel.

We are happy in our work with our people and we are expecting greater service in our Lord's king-

dom through their united prayers and consistent efforts.

G. M. Harbin,

—BR—

MRS. GEO. W. STIGLER

—O—

Whereas, our Heavenly Father in His infinite wisdom has seen fit to call to her home in Heaven our beloved friend and co-worker, Mrs. George W. Stigler; and

Whereas, she has been a faithful member of the Lexington Baptist W. M. U. for many years, diligently serving her Master in her inimitably sweet and happy manner; and

Whereas, we feel deeply our great loss in her passing, yet acknowledge that God, who doeth all things well, has already blessed us beyond measure in granting us the light of her presence during these happy years of fellowship we have enjoyed together;

Now, therefore, be it resolved, That we, the women of the Lexington Baptist W. M. U., resign ourselves to the will and wisdom of our Heavenly Father, saying together, as did our Master in the Garden of Gethsemane, "Not my will, but thine be done"; and further

Be it resolved, That we pledge our very best efforts in carrying forward the great work of our Lord, following the splendid example set before us by her whose passing we so deeply mourn.

Mrs. J. F. Williams, Pres.

Lexington W. M. U.

Mrs. W. B. Kenna

Mrs. Judson Chastain

Com. on Resolutions.

Medico: "Ask the accident victim what his name is, so we can notify his family."

Nurse (a few minutes later): "He says his family knows his name."

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1905

1939

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at your druggist.

Thursday, April 6, 1939

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

I'm delighted because there is room for only a word from me this week. You have pleased me immensely by your quick and hearty response. Besides the letters which we see on the page, answers to the Bible references of March 23rd also came from Robert Belle McMenn of Courtland, Johnnie Frank Storey, Philadelphia, Mrs. Marvin Funchess, Port Gibson, and Ikie Bell Martin-Shubuta. I trust that you not only received pleasure in finding these answers, but that you also have learned more about God than you knew before. The more we know and love God, the happier we are. We have more references this week, and to the first one who sends me the correct answers (I shall also consider the postmarks as I did before), I shall send a little gift.

I am especially grateful to those who remembered to send a contribution with their answers. Thank you every one right now, for I will not have space today to say thank you individually after your letter.

The winner of the little gift for being the first to send in the answers to the references given in the March 30 paper is Ikie Belle Martin of Shubuta. Her letter was postmarked an hour and a half before Elsie Emma Parker's. Ikie Belle's letter and answers are in today's paper, and the others we will save until next week.

With love,
Mrs. Frances Steele.

March 21, 1939.
Clinton, Miss.

Dear Mrs. Steele:

I want to keep up writing regularly to the Children's Circle. It is lots of fun. Now I am so happy and I bet you could not guess why. I took Jesus as my Savior and I have been doing better in everything. I try to read my Bible every day. My favorite verse is Matthew 5:14. The reason is because I have it in school. In school we have verses said by different people. The way we say it is in order of the A, B, C's. I will write you some of them and show you how we say them.

A good name is rather to be chosen than great riches and loving favor rather than silver and gold.

B. Believe on the Lord Jesus Christ and thou shalt be saved.

C. Come unto me all ye that labor and are heavy laden and I will give you rest.

I guess I had better stop. I forgot to say that Scotchie Boy McCall sits right across from me. I have some work to do.

Goodbye,
Jean Goodrich.

Picayune, Miss.
March 22, 1939.

Dear Mrs. Steele:

It has been a good while since I wrote to you but I've been reading the letters and the Bible stories anyway. Two of the boys from the orphanage spent the night with me sometime ago when a lot of the children came down to sing in our church. We had a good time while they were here riding our pony. It will soon be time to go fishing and swimming. That's what I enjoy.

I worked out the puzzle in the last paper—all but the last question, "What do these letters spell?" I can't answer that. I am enclosing five dollars that Pa—Rev. W. S. Ford—is sending for the orphanage building fund; and I am sending ten cents for the Julia Johnson Lipsey Memorial and fifteen cents for the B. B. I. Scholarship. Miss McSween

is one of our own girls who lives here and is a fine girl.

Your friend,
Charles White.

I'm sure you already know that those letters spell "God is love." Thank you, Charles, and your grandfather for this fine gift.

Walnut Grove, Miss.
March 23, 1939.

Dear Mrs. Steele:
I have just looked up the references that you gave in the Baptist Record last week. I hope my names are right.

My name is Billie Brantley.
Biloxi, Miss.,
March 23, 1939.

Dear Mrs. Steele:
I am sending in the answers to your Bible questions. I hope they are the first ones. We are having a B. Y. P. U. study course, "The Junior and His Church." Mom is teaching it. We are having some handwork every day. I am going to Deer Island on a picnic Saturday. I am sending a small offering to divide between two causes.

Your little friend,
Alma Simmons Hodge, age 9½
820 West Jackson St.

Your answers were very nearly first, Alma. Better luck next time.
—F. L. S.

Oxford, Miss.
March 23, 1939.

Dear Mrs. Steele:
I used to write to the Children's Circle when I was a little girl, which hasn't been many years ago! yet I still enjoy reading the letters and solving the puzzles on your page each week.

I am sending my answers to this week's puzzle which I found very interesting.

Your friend,
Marguerite Waller.

Arcola, Miss.
March 24, 1939.

Dear Mrs. Steele:
I am nine years old and in the fourth grade. I enjoy the Children's Circle. I am glad you are starting the Bible contest. Several years ago when your mother had the Circle my brother T. C. answered her Bible questions and won first place. She sent the prize. He was killed by a car. She sent some beads to my sister and wrote a sweet piece about him in the paper and a letter to my mother. I am sending my answers and hope they are right.

Love to you and all who read the page,

Ruby Jean Burney.

Terry, Miss.
March 24, 1939.

Dear Mrs. Steele:
I am a reader of the Baptist Record and enjoy the Children's Page. I am in the fifth grade. I am sending my answers to this week's puzzle.

Jean Riser.

Starkville, Miss.
March 24, 1939.

Dear Mrs. Steele:
We received the Baptist Record today. I have just read the Children's Page and am now answering your letter. I am sending the answers to your puzzle. This is my first time to send one off but I have read and studied them. I hope my letter will be the first to reach you.

Your friend,
Annie Louise Duke.

Meehan, Miss.
March 23, 1939.

Dear Mrs. Steele:
I am a reader of the Baptist Rec-

ord and enjoy the Children's Circle, so I am sending my answers to this week's Bible references. Lots of love.

Your friend,
Billie Tillman.

Terry, Miss.
March 24, 1939.

Dear Mrs. Steele:

I am sending the answers to the question about the references. I thought I would add a few lines. This is my second letter to you. I am sorry I do not have any collection and will try to have some next time.

They are tearing down our old school building to make a new one. They have already completed the manual training building. While they are tearing it down, we stay in the new manual training building. Some stay in the old manual training building and some stay in the Baptist Church. We have so much fun.

I am a member of the Clear Branch Baptist Church. I go to Sunday school every Sunday.

With lots of love,
Alma Bell McDonald.

Terry, Miss.
March 24, 1939.

Dear Mrs. Steele:

May I join the Children's Circle? I read it every week. I enjoy it every week. I am ten years old and in the fourth grade. I enjoy school very much. I go to Sunday school every Sunday. I am a member of the Clear Branch church.

Your friend,
Frances Mary Bridges.

Sontag, Miss.
March 25, 1939.

Dear Mrs. Steele:

I am a little girl eleven years old. I go to Sontag school. I am in the sixth grade. I like my teacher. School will be out in two weeks. This is my first time to write to the Children's Circle. I enjoy it. I am sending the references. I hope they are right.

With love to you and the children at the orphanage.

Dora Nell Douglas.

Baptist Home, Jackson, Miss.
March 27, 1939.

Dear Mrs. Steele:

I am again writing to you as I haven't written for quite a while. We have the Children's Page read to us in our prayer meeting and always look forward to hearing it. We enjoy it very much.

We will be glad to receive "World Comrades" from Fannie Mae Henley, and I am writing her today.

Your friend,
Stella Roper.

Wisner, La.
March 25, 1939.

Dear Mrs. Steele:

This is my first time to write you. I am twelve years old and study the sixth grade. I have two sisters; one is sixteen years old and the other one is four.

My daddy is pastor of two rural churches. I am thankful that I have a Christian mother and father. I think it is the greatest privilege one can have to be called a Christian. I have looked up the Bible references and enjoyed reading them. I will be looking forward to them next week.

I am sending an offering to the orphanage.

Yours sincerely,
Ernestine McLemore.

Collins, Miss.
March 27, 1939.

Dear Mrs. Steele:

I am sending in the names by which God is called as I found them from the references. I have enjoyed looking them up. I am a boy twelve years old. I go to Sunday school and B. T. U. each Sunday. I wish every boy and girl could go every Sunday. I go to Salem Church.

Your little friend,
Don Stewart.

Collins, Miss.
P. O. Box 123.
March 26, 1939.

Dear Mrs. Steele:

This is my first time to write to you. I am a little boy eight years old. We have a radio. I am listening to it. There is a man from Meridian, Miss., talking on it.

I am sending twenty-five cents for the orphanage. My mother and father are both members of Salem Baptist Church in Covington County.

Your friend,
Walter Ray Strebeck.

New Hebron, Miss., Rt. 3.

My Dear Mrs. Steele:
I am sending my answers to March 16th and 23rd puzzles. Here's hoping the answers are correct and also the first to go in. I would be as thrilled as I was over winning a print dress for learning my a, b, c's more quickly than a cousin.

Let me tell you about our school house then. It was a small, one-room, round log cabin. It had split log benches with pine limbs for legs. I can hear my teacher say as she came down the line. "What's this old fellow? What's the bird named 'y'?" And on and on. We used Webster's Blue Back Speller. Quite a difference in the method of teaching today.

I am sending one dollar to be used as you think best. Best regards to you and all the Children's Circle.

A friend,
Mrs. Estus Buckley.
Lucedale, Miss.
March 25, 1939.

Dear Mrs. Steele:
This is the first time I have written you. I am nine years old today. I am in the fourth grade. I enjoy reading the Children's Circle in the Baptist Record.

I am sending ten cents to the Baptist Orphanage, Jackson, Miss. I also send the answers to the Bible questions for this week.

With love,
Audrey Nell Pope.

Shubuta, Miss.
March 30, 1939.

Dear Mrs. Steele:
I am sending in references to this week's puzzle:

Deuteronomy 4:31: The Lord thy God is a merciful God.

I Samuel 2:3: The Lord is a God of knowledge.

Isaiah 45:21: A just God and a Saviour.

Jonah 4:2: Gracious God and merciful, slow to anger and of great kindness.

Deuteronomy 7:9: The faithful God.

Psalms 103:13: Like a father pitied his children.

John 4:24: God is a spirit.

Joshua 3:10a: The living God.

Psalm 46:1: God is our refuge and strength.

Deuteronomy 32:4: He is the Rock, a God of truth and without iniquity. Just and right is He.

I enjoy looking up the answers to the puzzles. Helps me in so many ways.

Your friend,
Ikie Belle Martin.

Congratulations, Ikie Belle, your answers are excellent.—F. L. S.

FIND YOUR ANSWERS IN THE BIBLE

The following verses name some of the wonderful things that God has made, which help us to know him.

1. Psalm 74:16.
2. Psalm 104:19.
3. Genesis 1:16.
4. Psalm 95:5.
5. Psalm 147:16-18.
6. Genesis 1:21.
7. Job 37:10.
8. Psalm 65:5-7.
9. Psalm 107:33.
10. Job 28:10.
11. Psalm 148:3-5.
12. Genesis 1:27.

Dr. Pierce's Pleasant Pellets are an effective laxative. Sugar coated. Children like them. Buy now. Adv.

Thursday, April 6, 1939

Baptist

Aim—

AUBER J. WI

LUCY CARLET

OXFORD

For a while we feature different occasions. This we feature Hinds-Wa Mr. Clifton R. Every association material will be giation.

The Director Say

Twenty-six new increase of 736 in months is a reco

Every director is strongest Trainin in his church and come in telling o

There is sp among the ch with Calvary, Parkway each st members in Tr the State Lead other churches and North Side, their number o

Standards

Eight of the January were d The standard u

Davis: Patter

Gowen Senior. Griffith' Liv and Jolly Junio Spencer Adult.

Griffith Ha Griffith has idea this year. terior Senior "Twins" and L with Otto Wi the Excelsior, president. Both splendid work

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February 6 composed of mediates decid a "Twin". Bo of the Toppe president of Douglass and leaders of the

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quarter; 50 100 to 200, 200 and ov

Daniel c adopt this rector. Beu third, and your churc

Thursday, April 6, 1939

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS
LUCY CARLETON WILDS

OXFORD, MISS.

STATE SECRETARY
ASSOCIATE SECRETARY
JACKSON, MISS.

For a while we are going to feature different associations occasionally. This week we especially feature Hinds-Warren Association, Mr. Clifton R. Tate, Director. Every association sending in material will be given due consideration.

The Director Says:

Twenty-six new unions and an increase of 736 in enrollment in six months is a record to be proud of. Every director is busy building the strongest Training Union possible in his church and every day reports come in telling of the organization of new unions and increased attendance.

There is spirited competition among the churches in Jackson with Calvary, Jackson First and Parkway each striving to have more members in Training Union than the State Leader, Griffith. The other churches in Jackson, Davis and North Side, are also adding to their number of unions.

Standard Unions

Eight of the unions reporting in January were doing standard work. The standard unions were:

Davis: Patterson Junior and McGowen Senior.

Griffith: Live Wire, True Blue, and Jolly Juniors; and Cotten and Spencer Adult.

Griffith Has Many "Twins"

Griffith has featured the "Twin" idea this year. In October the Criterion Senior Union was made into "Twins" and became the Criterion, with Otto Wise as president, and the Excelsior, with James Coney as president. Both unions are doing splendid work.

The first of January the Climbers composed of the 10 year old Juniors became a "Twin" with Mrs. O. D. Hemphill and Mrs. A. E. Gookin as leaders of the unions.

February 6th the Peppy Peppers composed of the 15 year old Intermediates decided they wanted to be a "Twin". Bob Manning is president of the Toppers and Edwin Kelly is president of the Top Notchers. Mrs. Douglass and Mrs. B. C. Palmer are leaders of these fine unions.

We hear rumors of a new "Twin" in the near future.

New Financial Program

We are still trying to put the Associational Training Union on a sound financial basis and are asking the cooperation of your church in this matter. The plan is based on the enrollment in Training Union, as follows: 50 and under, 35c each quarter; 50 to 100, 75c each quarter; 100 to 200, \$1.00 each quarter; and 200 and over, \$1.50 each quarter.

Daniel church was the first to adopt this plan and notify the director. Beulah second, Van Winkle third, and Northside fourth. Will your church be next?

Reports

We are very anxious that all unions report on the report blanks in the Quarterly. Please fill in two copies of this report as one is sent to the State Secretary and one retained by the associational officers. Let's have all our unions report this quarter. Even though the reports might be incomplete they show the State Secretary that you are still alive and working.

Hinds-Warren Will Select Contestants at June Meeting

The Hinds-Warren Association Baptist Training Union will have a special program Sunday, June 11th, at 2:30 p. m., at Clinton Baptist Church for the purpose of selecting the representatives to represent the Association at the District Convention. Each church is urged to send representatives for all contests. The winners of first and second place in each contest will represent the Association.

Each church may enter a contest. A contest for each department will be conducted as follows:

Story Hour Story Telling Contest

Each church may enter a contestant under six years of age and one between six and nine years of age. The time limit for telling the story, which must be a Bible story, is to be three minutes.

Junior Memory Work Contest

Any Junior, age 9-12, may compete in the contest, after having won in his own union and church.

The drill will be on the verses for the entire year, July, 1938 - June 1939. The verses and references are to be given exactly as written in the quarterlies. Sometimes the leader will call only the reference and the contestant will give the verse. Or, the leader will begin the verse and the contestant will finish it and tell where it is found. The drill will be conducted as a spelling match: each contestant will in turn be given a verse, and will have two chances to get it correct. If he misses, it is passed to the next in line.

A complete list of the verses from July through December, 1938, can be secured from the State Training Union Department, Box 530, Jackson, Miss.

Intermediate Sword Drill

Intermediates, 13-16, will be eligible after having won in their own union and church. The Sword Drill will be conducted as usual.

Five types of drills taken from the Intermediate Leader's Quarterlies, July, 1938 - June, 1939, will be used: Scripture Search, Book Drill, Character Drill, Doctrinal Drill and Unfinished Quotations. A list of the 1938 verses can be secured from the State Training Union Department, Box 530, Jackson, Miss.

Senior Speaking Contest

Each church is entitled to one representative. The general theme "Loyalty to Christ" must be used, but any of the monthly themes on the Calendar of Activities may

be used as a subject for this. Five minutes will be allowed for each speaker.

Vicksburg First Sponsors Mission

The Training Union of the Vicksburg First Church is sponsoring a Mission on the river front at Vicksburg, according to Director Ralph Adams. They have the promise of a barge and plan to put a small house on it to hold services in. If this cannot be arranged they will try to find a building of some sort on the levee. "There are a great many people down on the river front who cannot come to church and we believe it is our duty to go to them," says Mr. Adams.

Associational Officers Visit Learned

Clifton R. Tate, Bettis Shaw and Vernal Stockstill visited Learned Church in January and gave a program in regard to Training Union.

Juniors Feature Parents Night

The Griffith Junior Unions, with Miss Margaret Causey as director, have featured both Mothers and "Dads" night during February with quite a few parents visiting.

Pontotoc B. T. U.

We have just completed a very successful B. T. U. study course in the Pontotoc Church with an enrollment of 85 and an average attendance of around 65. More than 50 have qualified for awards.

Home talent was used for faculty members. Our pastor, Dr. B. B. Hilburn, taught the book, "The Fine Art of Soul Winning," to the Senior and Adult group. The Rev. Robert L. Ray, Jr., taught "The Meaning of Church Membership" to the Intermediates and Mrs. S. T. Bigham taught the Junior Manual to the Juniors.

During the social hour each night the various circles of the W. M. U. served supper.

A fine spirit prevailed throughout the week and we expect this week of study to bear much fruit in the 1939 evangelistic program of our church.—Hershell O. George, B. T. U. Director.

—BR—
Soph: "But I don't think I deserve a zero."

Prof: "Neither do I, but it's the lowest mark I'm allowed to give."

—O—
Little Betty and Junior had attended a talk by a returned missionary.

"What did he tell you about the heathen?" asked their grandma.

"Oh, he said that they were often very hungry, and when they beat on their tum-tums, it could be heard for miles."

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GILLSBURG EVANGELISTIC CONFERENCE

By S. J. Rhodes

The pastors of a group of churches in Mississippi Association, felt that an evangelistic conference which would reach the members of the churches in larger numbers, would be helpful in kindling spiritual fires that other conferences have not been able to do. Therefore, a two day conference was planned to be conducted at Gillsburg, on Wednesday and Thursday, March 15 and 16.

The spiritual results surely prove that we were justified in planning such a meeting. The preachers on the program were: J. B. Hunt, C. W. Thompson, M. E. Perry, J. F. Tull, A. E. Pardue, Wyatt R. Hunter, and Secretary D. A. McCall. No better preaching has been heard by those attending, nor has there been a greater manifestation of the power of the Holy Spirit among the people. In spiritual power, the conference is second only to the state evangelistic conference at Clinton in the experience of those attending.

The attendance was much larger at the closing service than at the beginning. Those who came expecting to attend only one session, usually attended all the rest of them. The high hour came on Thursday morning, when the high school attended in a body, and the first speaker was brother M. E. Perry, who had only thirty minutes to preach, but God's power was upon him as he preached on the Blood of Jesus. At the close of his message, he gave an invitation, and twenty-eight came forward, many professing faith in Christ for the first time, others rededicating their lives to His service, and several church members came forward saying that for the first time they had found the Savior. All of us forgot all about a program we were supposed to follow, and the Lord was in charge of the meeting. It must have been closely akin to the experiences of the people at Pentecost.

We believe it will be helpful if conferences of this kind can be held with small groups all over the country. Our people have a new vision of evangelism, and will pray more earnestly for a Holy Ghost revival.

—BR—
"I don't like your heart action," said the family doctor to the young man. "But of course, you've had some trouble with angina pectoris."

The youth heaved a sigh. "Yes, doctor, I have, but you haven't got her name quite right."

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CAPUDINE

SUNDAY SCHOOL LESSON

—o—

(Continued from page 10)

had honored by giving them opportunity to be acquainted with Jesus better than anybody else, had seen Him repeatedly, after His resurrection.

(7) The meaning of the resurrection.

The death of Jesus was on behalf of our sins. His resurrection was God's acknowledgement that he was satisfied with the sacrifice Jesus had made. Now Jesus was the sufficient Savior of all who would receive Him as Lord, and Savior from all things wherein the people fell short under the standard of Moses' law.

(c) Effects of This Sermon. Vs. 44-50.

The Jews of Antioch seemed at first disposed to receive the message. Their first impulses seemed to be in the right direction. But race prejudice swept in during the week between the first and second sabbaths of Paul's sojourn in Antioch, so that, on the second sabbath, when the Gentile citizenry of the place came to the meeting to hear Paul speak, the Jews became enraged, and contradicted Paul and blasphemed.

The Gentiles of the city rejoiced when they heard the preacher speak words that held out hope to them, and the word of the Lord spread abroad through the city.

III. Paul's Doctrine of the Resurrection. I Cor. 15.

Basis of the Doctrine of the Resurrection.

(a) The importance of this doctrine. It is the gospel in which they stand, if, indeed, they have any standing before God. Lost if not saved through this gospel by the Christ of this gospel.

(1) Christ crucified. He died for me, a sinner.

(2) Christ buried. The believer's sins are thus blotted out. "Buried, He carried my sins far away."

(3) Christ risen. He is able to save completely, in this world and beyond the grave.

(4) Christ manifested after His Resurrection. He is coming back and all eyes shall behold His manifestation.

(b) The Resurrection of Christ proof of the Doctrine.

(1) The place of the Resurrection. Vs. 12-19.

(a) Its meaning to Paul.

That Christ rose from the grave with a body made fit for the new life He had entered. This teaching contradicted the views:

(1) There is no resurrection. The Sadducees and all other materialist hold this view. There is no Spirit, no soul.

(2) The flesh is sinful, therefore, the resurrection of the body is not desirable. Let us hope to live a life in the spirit, but not in the body again.

(3) The risen Christ had saved Paul, and the body of the risen Lord was such a part of Him as convinced Paul where nothing else would have done so.

(4) Without the truth of the resurrection, Christianity has no message of hope for the children of earth, is but an idle tale told by an idiot, full of sound and fury

RELIGIOUS WORK AT STATE TEACHERS COLLEGE

—o—

May I say in the beginning that it has been my happy privilege to lead our Baptist students in their religious work here on the campus since June 9th. During these few months we have had five conversations and nine have completely surrendered their lives to do their Master's will—some in the home land and some in the foreign fields.

We now have a Life Service Band of some eleven or twelve members and others are joining as we march along. Miss Edith Scott from Titusville, Florida, advised us that Brother Begg had provided a legacy of ten thousand dollars for this Hospital; and the will had been filed for probate. There is a very interesting story connected with this legacy, anent our care of the poor; which may be told some day.

About two weeks ago our hearts were made to overflow with joy when one of our number, Mr. Harold Anderson of Seminary, Miss., completely surrendered to preach the Gospel. Immediately after the close of this session on the fourth Sunday in June we are to ordain him to the Gospel ministry, at his old home church, Mt. Horeb, between Seminary and Sumrall. Rev. T. W. Talkington of Sumrall is the efficient Pastor of this church.

Miss Edith Scott would be more than glad to carry her little Service Band into nearby churches and put on a worthwhile program. Quite a few of our students have volunteered their service to teach Sunday schools, B. Y. P. U.'s or even help in revival meetings this following summer. I feel that any church would be fortunate in securing these boys and girls for a week or two weeks study course or daily vacation Bible schools or even to assist in revival meetings.

We have a very small religious library here on our campus. Our boys and girls surely are making good use of the few books we have. We would appreciate any good book that you may be able to send us to enlarge our library.

"As a student readeth so he thinketh. As he thinketh so is he."

We shall be more than glad to have you visit us at your convenience.

Chester S. Moulder.

BR

MILEY

—o—

Mrs. M. Y. Miley, wife of M. Y. Miley, was buried at the Miley Cemetery on the twenty-sixth of this month. I was assisted in the service by Rev. T. S. Terry. She was one of the noblest Christian women I ever knew. I have been her pastor at White Oak 34 years. She finished her course with joy, died as she lived in triumphant faith in God.

D. W. Moulder.

signifying nothing.

(b) Program of the Resurrection. Vs. 20-57.

(1) Process Order of Events. Vs. 20-34.

Each in his order, Christ first.

(2) Character of Resurrection. Body illustrated. Vs. 35-49.

(3) Prospect of the Resurrection. Vs. 51-57. All consequences of sin finally swallowed up in victory.

LEGACIES—A HOSPITAL STORY
By Louis J. Bristow, Superintendent

—o—

Recently the Southern Baptist Hospital in New Orleans received a legacy and notice of another. From Brother C. M. Manning of Suffolk, Virginia, came a letter advising us that he was executor of the estate of his sister, Mrs. Pastora C. Matthews; and he enclosed a check for \$737.10 and a certificate of stock in the Bank of Gates for 21 shares of stock, left us by the will of Mrs. Matthews.

Another letter, from the executor of the estate of late John Begg of Titusville, Florida, advised us that Brother Begg had provided a legacy of ten thousand dollars for this Hospital; and the will had been filed for probate. There is a very interesting story connected with this legacy, anent our care of the poor; which may be told some day.

These two legacies greatly encourage us. They indicate that our people are thinking of Christian ministry in terms of service to the sick. So much of the ministry of Jesus was given to healing the sick. May God put it into the hearts of others of his servants to leave gifts to us. We need help to pay for the building and equipment necessary to care for the sick; and the cost of their care.

New Orleans, Louisiana.

BR

Bill—I dropped my watch in the river and it's been running ever since.

Charlie—What, the same watch?

Bill—No, the river.

—o—

Some people are born dumb, others acquire dumbness, and others take their overcoats off when they are getting weighed and hold them on their arms.

—o—

The postman on a country route called Jim out and handed him a black-edged envelope.

"Looks like somebody died," he said.

"Y-yes," answered Jim in a worried tone. "It's my brother Joe. I recognize his handwriting."

—o—

Wifey: "Here's a riddle. What makes my life so miserable?"

Hubby: "You've got me."

Wifey: "That's right!"

Raise MONEY ... Easily

There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

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QUALITY CHICKS ONLY!

Hatched in the South for the South From Purina Embryo Fed Flocks

Profit by getting the Best

Write or Call

EDWARDS HATCHERY

at Tucker Latham's Seed Store Jackson, Mississippi

"YE ARE OF MORE VALUE"

—o—

The fields are robin filled Bright harbingers of Spring; Their winter hiding o'er, As northward now they wing.

Who told them it is time To turn their journey back, To where the winter rules, And cold yet knows no slack?

The Father who doth mark The smallest sparrow's fall, Hath given them command, And they obey His call.

Shall we of value more Than birds or lilies grand, Not trust His loving care, His daily guiding hand?

Ernest O. Sellers
The Baptist Bible Institute.
BR

"What model is your car?"
"It's not a model; it's a horrible example."

WHITWORTH COLLEGE

FOR WOMEN

BROOKHAVEN, MISSISSIPPI

Eighty years of Southern Tradition

The Classics and Fine Arts

Home Economics, Secretarial Science

Physical Education

Located in one of the finest residential cities of the deep South.

Prestige Health Culture
Tradition

Bothered by Constipation?

GET RELIEF THIS SIMPLE, PLEASANT WAY!

Ex-Lax is the pleasant, effective, modern way to take a laxative.

Ex-Lax tastes like delicious chocolate. It is thorough and dependable, yet gentle in action. It gets results—without strain or discomfort.

Ex-Lax is America's largest-selling laxative—it's as good for youngsters as it is for grown-ups. 10¢ and 25¢ boxes at your druggist's!

BEWARE OF IMITATIONS!
REFUSE SUBSTITUTES!

There is only one genuine Ex-Lax! Look for the letters "E-X-L-A-X" on the box and on each separate tablet. To be sure of getting the best results, insist upon the original Ex-Lax!



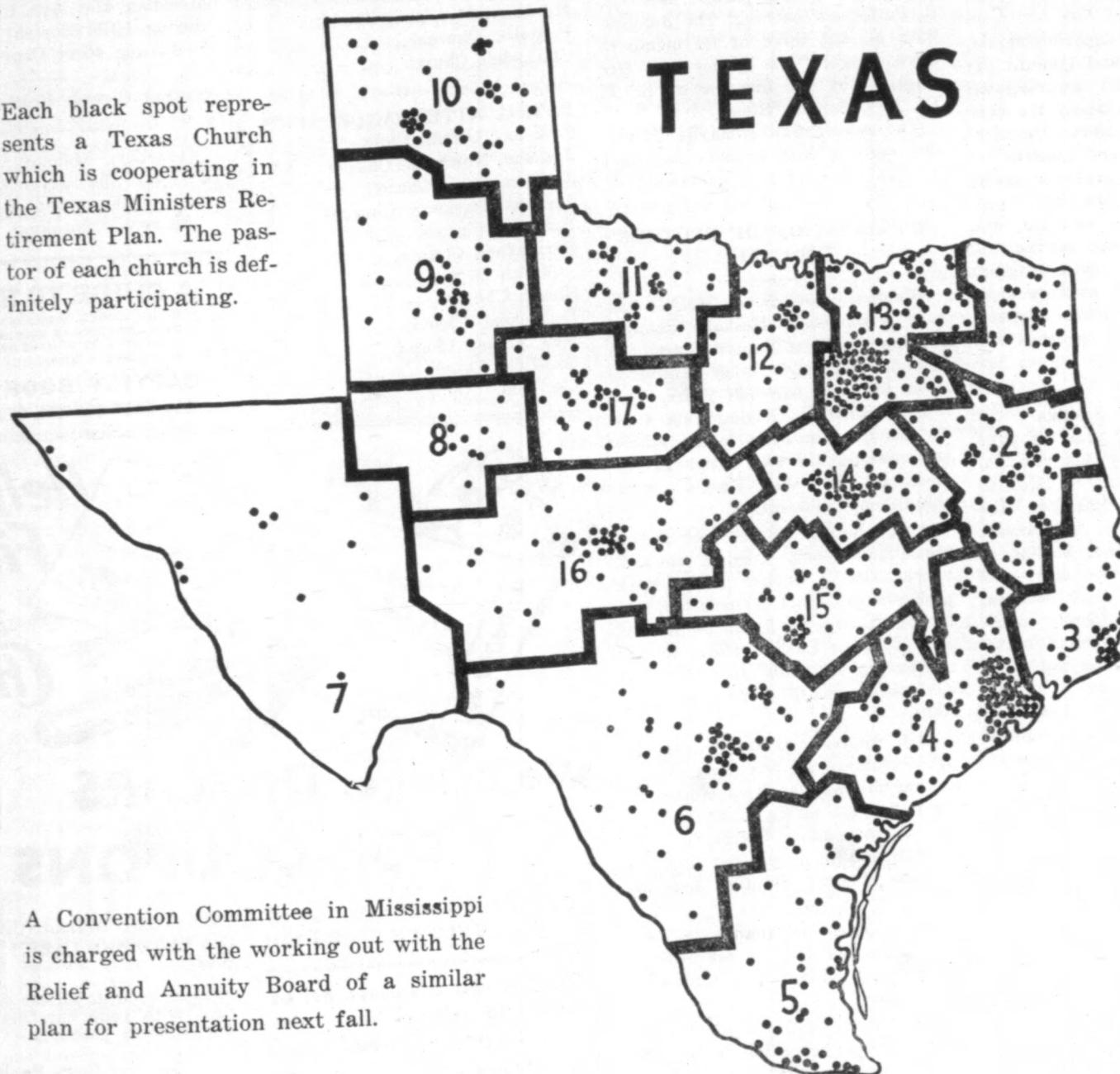
Printing Plates



Convention Ministers Retirement Plan

This map is printed by way of "Provoking one another to good works"

Each black spot represents a Texas Church which is cooperating in the Texas Ministers Retirement Plan. The pastor of each church is definitely participating.



A Convention Committee in Mississippi is charged with the working out with the Relief and Annuity Board of a similar plan for presentation next fall.

For further information write to:

REV. C. J. OLANDER, Chairman of Convention Committee
MORGAN CITY, MISSISSIPPI

-OR TO-

RELIEF AND ANNUITY BOARD of S. B. C.
Dallas, Texas
2002 Tower Petroleum Building

Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECTY.

NEXT WEEK'S CONFERENCES

The Sunday school district conferences meeting next week are: Monday, April 10—Raymond: Hinds, Warren, Copiah, Claiborne, Jefferson counties; Tuesday, April 11—Central McComb: Lincoln, Pike, Adams, Amite, Wilkinson, Franklin, Walthall counties; Wednesday, April 12—New Hebron: Lawrence, Jeff Davis, Covington, Simpson counties; Thursday, April 13—Goodman: Holmes, Madison, Yazoo counties; Friday, April 14—Sunflower: Bolivar, Leflore, Sunflower, Carroll counties.

Let all pastors, superintendents, class, department, and general officers, teachers, and associational officers be sure to attend the conference that is nearest. Practical conference periods and general informational and inspirational meetings will make up the day's program, which begins at 9:30 and closes at 3:00. Local workers in each district will be on the program as well as the three workers from the state Sunday school department. Lunch served by the host churches.

Vacation Bible Schools

Now is the time to plan for your Vacation Bible school this year, so that nothing will come in later to deprive you of the time you like best. They can be held any month during vacation period, but it is wise to get the time set early and then work toward it from now on. Select and enlist the faculty members and get the department books early so they can be studying them before the school begins.

More than 400 conversions last year in Mississippi Vacation Bible schools. Let's not deprive our boys and girls of this wonderful opportunity for additional Bible study during the summer days. Write the Sunday school department, Box 530, Jackson, for free literature. It will be gladly sent.

April—Training

April is the special Sunday school study course month in the spring time of the year. Many schools have already planned one for this month, but many others will be greatly helped if they do the same. Let's give our officers and teachers the opportunity to be well trained and then they can render the largest amount of service in Bible teaching.

In any field of work, trained workers so often spell the difference between medium work and excellent work. How we do need the very best always in the great task of reaching, teaching, and winning our people. Have a course in one of the books on Evangelism. A free copy of "How to Win to Christ" will be sent any pastor who will teach it, or have it taught in his church.

Standards

If you have not done so recently, check up on your Standard of Excellence and if you are short on a

point, set to work to reach it at an early date. Send in your application for 1939 and give your school the encouragement that comes from the performance of a fine task.

BR

OKOLONA BAPTIST TRAINING UNION HAS TRAINING SCHOOL

—o—

The week of March 26-30 was one of interest and enthusiasm for the Okolona B. T. U., when 75% of its members were enrolled in a Training School. Classes began Monday night with 42 in attendance. The Adult Union with Mrs. R. B. Patterson as teacher, studied "The Fine Art of Soul Winning." Mr. H. N. Worley taught the Seniors "Winning Others to Christ." The Intermediates studied "Witnessing for Christ," with the pastor, Rev. R. B. Patterson teaching. The Juniors, with all but three of its members were taught "The Junior and His Church" by the director of B. T. U., Mrs. Samson Stone.

The school was climaxed Thursday evening with examinations and a social with 47 in attendance.

BR

APPRECIATION OF BROTHER McCALL

—o—

Whereas, Rev. D. A. McCall has been a pastor in Neshoba County, serving the First Baptist Church at Philadelphia and other churches some four and one half years.

And, whereas, during this time he has been untiring in his labors to promote, aid and assist in the on-going of the Lord's work throughout the county.

And, whereas, he has ever shown himself, not only friendly toward, but a faithful worker in the work of Neshoba County Association, and having filled with honor to himself and glory to Christ offices in the association including the office of moderator, which office he now holds.

And, whereas, as we believe, by the leadership of the Holy Spirit, brother McCall has been elected to the important office of State Mission Corresponding Secretary.

Therefore, be it resolved that the Neshoba County Baptist Association:

(1) Express its thanks to God that it pleased Him to let brother McCall work with us and among us these years.

(2) That we express our thanks and sincere appreciation to brother McCall for the very fine work he has done among us.

(3) That, while we feel keenly the loss our association will sustain in giving up brother McCall, we endorse without question or reservation the splendid, and we believe, spirit-led choice of our Convention Board in the selection of brother McCall as our State Mission Secretary.

(4) That we shall not forget to pray God's blessings upon him in this larger task.

(5) That we pledge to him at all times our cooperation and support as he shall lead for the glory of the Lord and His Christ.

Be it further resolved, That a copy of these resolutions be given to brother McCall; that a copy be given to the Neshoba Democrat for

publication, and that a copy be sent to the Baptist Record for publication.

Signed:

J. V. Moorehead
Mrs. Irvin Woodall
Rev. Z. B. Kitchens
Rev. Henry L. Byrd

BR

S. S. ATTENDANCE, APRIL 2nd

Jackson, Northside Church	138
Jackson, Parkway Church	412
Jackson, Davis Church	250
Jackson, Griffith Church	765
Clinton Church	255
Glenfield Church	92
New Albany Church	444
Bethlehem Church, Jones Co.	133
Siwell Church	60
Springfield Church	141
March 26	104
Meridian, 41st Ave. Church	301
Pontotoc Church	238
Clarksdale Church	477

—o—

B. T. U. ATTENDANCE, APRIL 2

Jackson, Griffith Church	366
Jackson, Northside Church	53
Jackson, Davis Church	158
Jackson, Parkway Church	225
Pontotoc Church	50
Springfield Church	54
March 26	41
Siwell Church	57
Bethlehem Church	52
New Albany Church	94
Glenfield Church	77
Clarksdale Church	171

BR

S. S. ATTENDANCE MARCH 26

Jackson First Church	931
Jackson Calvary	915
Jackson Griffith	691
Vicksburg First Church	477
Meridian First Church	554
Hattiesburg First	565
Meridian 41st Avenue	240
Utica Church	144
Sharon Church	123
Newton Church	281
Bethlehem Church	93
Juniper Grove Church	150

—o—

B. T. U. ATTENDANCE MARCH 26

Jackson First Church	147
Jackson Griffith Church	149
Bethlehem Church	53
Immanuel Church	95
Utica Church	48
Meridian 41st Ave. Church	58
Spring Hill (Copiah)	34
Vicksburg First Church	109

Sharon Church Brotherhood

25

BR

Teacher: "Johnny, what do you consider the greatest accomplishment of the ancient Romans?"

Johnny: "Speaking Latin?"

A GUIDE TO BUYERS

Bibles, books, hymnals, church supplies advertised or announced in this paper may be ordered from our store at publisher's prices.

BAPTIST BOOK STORE
500 EAST CAPITOL ST., JACKSON

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Here is the complete list of products which have the coupons we need:

OCTAGON	Coupon Worth
OCTAGON Soap—Regular Size	1
OCTAGON Soap—Special Size	1/2
OCTAGON Soap Powder—Regular Size	1/2
OCTAGON Soap Powder—Special Size	1/2
OCTAGON Cleanser	1/2
OCTAGON Toilet Soap	1/2
OCTAGON Floating Soap	1/2
OCTAGON Soap Chips—Small Size	1/2
OCTAGON Soap Chips—Large Size	3
OCTAGON Granulated Soap—Small Size	1
OCTAGON Granulated Soap—Large Size	2
(Granulated Coupons count double during 1939)	

RUMFORD

Post Card from 6 oz. Size	3
Post Card from 12 oz. Size	6
Post Card from 2 lb. Size	12

LUZIANNE

LUZIANNE Coffee—Pound Can	3
LUZIANNE Tea—1/4 Pound Package	2

BALLARD'S OBELISK FLOUR

All cartons and bags have valuable coupons.	
2-lb. Carton	1
5-lb. Carton	3
6-lb. Carton	3
10-lb. Bag	5
12-lb. Bag	6
20-lb. Bag	10
24-lb. Bag	12
48-lb. Bag	24

Please send us all the coupons you get with your purchases of these well-known products:

Octagon Soap Products
Ballard's Obelisk Flour
Luzianne Coffee and Tea
Rumford Baking Powder
(Save the postcard)

There are unlimited numbers of these valuable coupons in the households of this state. Won't you please assist us by sending in your coupons and asking your friends to send us theirs?

Help us obtain "dollars for coupons."

Double value is offered for coupons from Octagon Granulated Soap during 1939.

Send your coupons direct to us or give them to the "Coupon Chairman" in your church.

BAPTIST ORPHANAGE
Jackson, Mississippi